THE PRIEST

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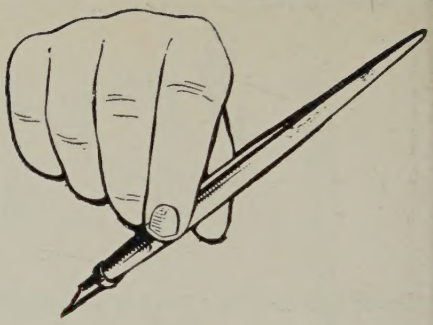

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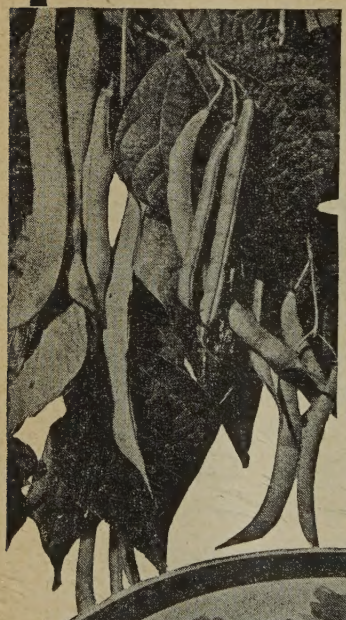

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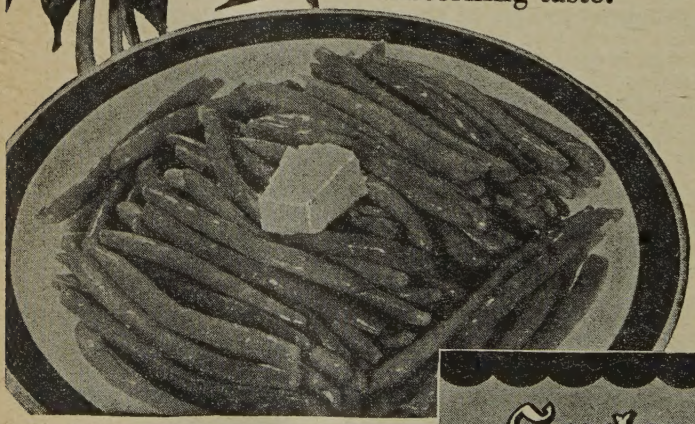

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Protestant Challenge

"IN Bangkok," he declared, "where our mission has never had a Christian hospital, we found an overpowering demand from Christians and Buddhists alike that we open one at once. In Manila also . . . Any wise mission strategy for Southeast Asia must include considerable strengthening of medical forces to meet dire physical need."

Who declared all this? Dr. William N. Wysham of the board of foreign missions of the Presbyterian Church after his arrival back home from a survey of much of the Orient. The occasion was the fifty-third annual meeting of their Foreign Missions Conference.

An assistant secretary of the Council stressed general physical and economic needs of the mission fields and proposed a radical reorganization of mission activity recognizing the physical and the spiritual as "a continuing and integral part of one process."

A Reverend F. A. Peter, missionary of the Church of England in Canada, told the delegates that while India readily acknowledges the debt it owes missionaries, economics must play a far greater part in the Indian picture. He would enlist "the active aid of scientists, chemists, and business men . . . the services of technicians along with those of doctors, teachers, and preachers." A very interesting session and provocative as well. It reminds us somehow of the sharply contrasting situations of Fr. Chisholm and

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his friendly rival, the local minister. One had nothing but the faith, the other everything but the faith.

It reminds us also of our own belated efforts to get the medical missionary idea into practise, our final realization that while faith comes by hearing, there are innumerable and necessary causae **disponentes.** It is, finally, a challenge.

Of Taste or of Precept?

IS IT possible to be a good Catholic and dislike plainchant, in whole or in part? We're serious. It's our present conviction, subject to revision, that each of us is free to say: "I don't like Chaucer, chocolate ice-cream, or plainchant."

But to us it sounds like a proposition damnable at least as "offensive to pious ears."

Maybe we've been traveling in the wrong circles or reading the wrong books, because our idea has been that the chant is above criticism. Last Christmas, upon examining the chant for the Midnight Mass, we had occasion to review that judgment. The Introit (we got no farther) hovers constantly about one tone; it's about as lyrical as a cricket on a summer night. It simply is not beautiful.

A few weeks later we picked up a review in which an apologist for that particular piece spoke of it as "reverent and grave. Its Hypodorian mode and narrow range express a quiet fervor, befitting words that are too sacred for ears of clay to comprehend."

THE PRIEST **JUNE, 1947** **VOL. 3, No. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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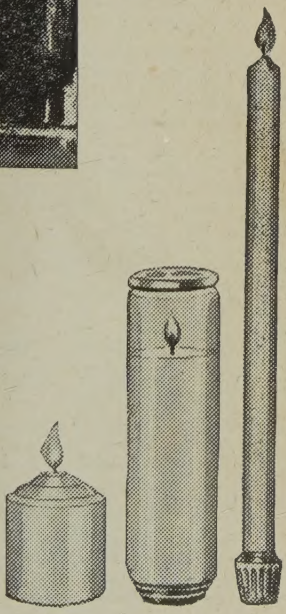

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	16 - 25
	28 - Aug. 6
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	27 - Sept. 5
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	17 - 26
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Currente Calamo

The inference, all unfair, is that if you don't think it's beautiful, you have ears of clay—a favorite inference, one might add, with defenders of uninspired chant. We would have used the old cliche—Homer nodded—and let it go at that.

Is it orthodox to contend that the chants are uneven in their aesthetic content?—That some are transcendently beautiful? — That some are transcendently dull? Or must we vindicate the whole book, like the Bible, as being inspired down to the last quilisma?

To press the matter: May one reject the whole genre categorically as an art-form, defining it as primitive music, in a class with compositions for the viole-de-gamba and lute, of interest only to antiquarians and, but for its connection with our Catholic liturgy, representing only one stage in the development of music through monody and polyphony to its comparatively recent flowering in Brahms and Wagner?

The subject is interesting to many a priest presently overawed by the writings of the monks and schoolmen. Perhaps a letter or an article throwing light on the matter might be directed this way.

Made Him Angry

AN avalanche of checks is coming to Bishop Noll, Chairman of the Bishops' Committee for the Completion of the Shrine to Mary Immaculate.

A California priest, who had intended to send $100, made it $500 when he read of an attack on the Blessed Virgin by the Anglican Bishop of Birmingham,

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Since the book treats at considerable length the questions of church appurtenances and interior decoration,—altars, statues, paintings, stations of the cross, crucifixes, chalices, candlesticks—it points the way to the cultivation of good taste in these details.

The author, himself an architect, while abhorring monstrosities, advocates the modern trend in building and decoration. He is not a *laudator temporis acti.* His work, referring to the masterpieces of past ages, contends that our age need not simply copy the great achievements of the past. In fact, for the most part he limits his discussion to churches built since 1900.

The attractiveness and usefulness of this work is greatly enhanced by a wealth of judiciously chosen illustrations, more than 700 of them. An adequate index facilitates the study of items mentioned or discussed in various connections throughout the book.

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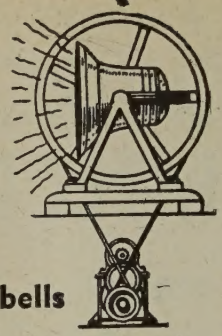

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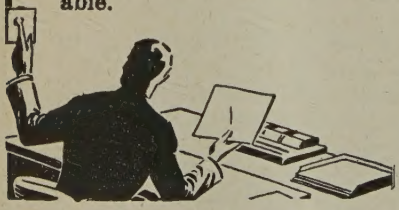

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England, only the day before he received the circular which went out to all the priests in the United States.

This priest said that he had never saved a dollar of money in his life because of clinic and doctor bills.

Another priest, pastor of a church dedicated to the Immaculate Conception, asked whether the people of all parishes dedicated to the Immaculate Conception might not wish to do something special.

This drive among the priests has really made a "hit." Every letter received from priests reveals not only interest but enthusiasm.

'A Religious Man's Error'

IN view of the fact that last year the Church gained 43 Negro converts every day, the following needs no comment. It is quoted in full from an upstate New York Negro weekly:

"Nothing came with more disappointment than news of an unpleasant incident which happened in the neighboring city of —— this past week.

"The —— daily newspaper has carried protests coming from citizens of that community against alleged careless and indiscreet remarks by a Catholic Priest, made at a meeting in the auditorium of —— Church, Monday Evening, February 24, while discussing a low-rent housing project for the south side of ——.

"The alleged statement was interpreted to have cast unpleasant reflections on ——'s colored citizens of the second ward.

"This is a regrettable incident if true, coming at a time when

Continued on page 466

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VOL. III JUNE, 1947 No. 6

Editorial Comment

Promise of Liberty

ACTUALLY it wasn't so awfully long ago that peace, blessed vision, seemed almost within our grasp. We knocked out Germany, then Japan. Russia was our ally.

Suddenly, almost before some of us could realize it, Russia became our number-one phobia, the center of a furious, and to the "some" bewildering controversy. Isolationism and interventionism appeared again in our midst. But with what a difference: old isolationists now emerged as ardent interventionists, and vice versa. Claude Pepper who used to sniff the battle afar off, snort and prance to rush to the aid of all the world, now plays a passive game. Political sophisticates have dubbed him "Red" Pepper, since he is so reluctant to antagonize Red Fascism. With him, of course, is ranged Henry Wallace; and many another who shudders at the long black shadow Franco casts over the democratic world (wherever that is) but basks in the warm beaming smile of Josef Stalin.

Oddly enough it is now Charles Lindberg who appears most willing to bear his share of the burden of one-world responsibility. A typical isolationist of the Simon-pure variety a few years ago, he set down his political creed recently in the following revolutionary words: "We must help to rebuild western civilization. We must reestablish and protect the ideals we believe in. This will require our extending financial assistance. It may require the use of military force. But no necessary cost is too high for the accomplishment of these objectives."

Against Whom?

We are ready to extend financial assistance just now—to Greece and Turkey. But against whom are we (possibly) to turn the use of military force? Europe is flat on its back. Our relations with Liberia, Tibet, and

Costa Rica are amicable enough. There is no current unrest among the Mohawks. Only the huge bulk of Russia blocks light from the East. And the fact of Russia must be faced.

Some will ask immediately: Do you want to fight Russia? But the question is largely rhetorical. We don't want to fight anybody. We don't want war with Russia as we didn't want war with Hitler, or Hirohito, or the Kaiser or George III. Nobody in the United States wants war. Few anywhere have ever wanted it. It might even be difficult to establish that Menelaus wanted war with the Trojans; he only wanted Helen home. The canny Ulysses, who finally brought that war to term, was, it seems to us, fundamentally an isolationist.

Worse Than War

But the fact is that there are worse things than war. A blind unreasoning fear of war, for one thing, is worse. Appeasement, directed by just such an ostrich attitude is worse. This much we should have learned in the last few decades. This much we must at last see clearly now, that Hitler was strong because we were weak, back and knee. What could have been called to a halt in 1933 had become an almost irresistible Juggernaut by 1939.

President Truman's words in this connection are highly significant. At the Jefferson Day Banquet he proclaimed, "We have witnessed atrocious violations of the rights of nations . . . We have declared our protest. It is no longer enough to say 'We don't want war.' We must act in time—ahead of time—to stamp out the smoldering beginnings of any conflict that may threaten to spread over the world."

Time magazine points up the same moral in a terrifying news report on Italy (May 5, 1947). The Red Flag, the lamentable litany runs, flies over "cities that hold the West's most poignant memories: Virgil's Mantua, Ambrose's Milan, Ferrara, the city of Lucrezia Borgia—a woman the Communists would have appreciated; learned and turbulent Bologna, Dante's soft symmetrical Florence, Dandolo's capitalist Venice . . ." What of America's role in Italy? *Time* answers, "Its ineffectual support of Italy's right and center has been just strong enough to enable Communists (whose propaganda equates 'fascist' and 'bourgeois') to charge the U. S. with bolstering Italian reaction."

The Risk of War

Interventionism is here whether we like it or not. It is only a question of whether our intervention will be expeditious and efficacious, or, as some reasonably fear, puny and piddling. It may have once been otherwise but, as things stand now, we have to run the risk of war to avoid war itself.

Yet we think that the Truman-Marshall stand is the inevitable one. We are conscious of no alternative. Even appeasement has been tried, foolishly, in Russia's behalf. The result? One nation after another disappeared from the face of the earth; nations are threatened with extinction today. Or as the little fox in the fable put it, all the foot prints point into the lion's den, none lead out. At the other extreme, of course, lies overt war. That is what we are at least trying to escape.

We say *overt* advisedly. Fr. Gillis, writing in the May issue of *The Catholic World* maintains that "President Truman has, in effect, twice declared war on Russia": when he asked Congress for the 400 million dollars for Greece and Turkey and again when he delivered the Jefferson Day speech (supra); "So now we are to all intents and purposes at war with Soviet Russia." Fr. Cronin, writing in the May issue of *The Priest*, remarks that "There are many stages which precede full-fledged war." At present Russia is waging a psychological war against us, a war of political maneuvering, an incipient economic war. Both agree that only one element is lacking, the actual clash of armed forces.

What is Peace?

This attitude is realistic and just. There is no peace between East and West. For the present (whatever the future may hold) there can be none. We are struggling not for peace but for compromise. With all its ugly implications, that is our immediate goal. Peace is impossible between powers committed to radically contradictory principles and policies. Peace is obtainable not by policy but by union of minds and hearts in justice and charity. Compromise, over and against this, is agreement, not free but compulsory, under the threat of some greater impending evil. "Such an agreement," remarks St. Thomas, "cannot be called peace."

What Truman and Marshall seek in effect then is a middle way between appeasement and overt war; they have no immediate hope of peace. Neither do we! They have officially paid heed to the mounting wave of disillusion and consequent unrest. They have decided no longer to let the beautiful words and the bright dreams and the cherished hopes cloud their vision. What they see is the frightening fact that the United States is now a world power willy nilly, and one of two; that we are embroiled in a bitter and perilous struggle not of our making, not of our choosing. "Great responsibilities have been *thrust* upon us," said President Truman. Shouldering the load, he has implemented a policy which seeks to carve out a non-communist world. "If such a step had been taken by the U. S. before

the last war," mourned Churchill, "it would have stopped it." Our hope now is that it will stop World War III.

The decision remains, in the words of one described as "a top official of the Vatican's Secretariate of State" (*Time* March 24, 1947), "the promise of liberty to millions, and liberty for all peoples there must be, whoever brings it."

Road to Damascus

Almost a hundred years ago two young West Point instructors were walking along a road on the military reservation. It had been raining heavily, and they came upon a large puddle with a narrow dry passage through it. As they started through, they noticed a heavily-laden peddler approaching from the other direction. The peddler noticed them, too, and retreated to make way for them. Struck with this courtesy, the officers engaged the peddler in conversation and discovered that he was vending Catholic books through the country. More out of politeness than curiosity, they bought a book explaining the Catholic Faith. Before long they found themselves deeply concerned in the teachings of the book, and in a few years both became Catholics. One of them, George Deshon, thereupon resigned his Army commission to become a priest; he was eventually elected superior general of the Paulist Society. The other, William Starke Rosecrans, stayed in the Army and rose to be an outstanding general in the Civil War—the one for whose ability Robert E. Lee had the most respect. The conversion of Rosecrans was of direct interest to his brother Adrian, at that time preparing for the Episcopalian ministry. He, too, became a Catholic and in time the first bishop of Columbus, Ohio.—**Information.**

Protestants in Ireland

Away back in 1685, according to Sidney J. Harris, columnist for the **Chicago Daily News**, "an endowment was established here in America providing for the relief of ten aged Protestants in the County Cork, Ireland." And, by the way of illustrating that the founders of the fund had ear-marked their bequest for the wrong part of Eire, Harris observes: "For the last half century, the trustees of the fund haven't been able to find ten Protestants in County Cork, aged or otherwise, and the fund now has some 300,000 dormant dollars in it.—**The Catholic Mirror.**

The Faith in Town and Country

We must Catholicize the hinterlands

Patrick T. Quinlan

DURING one of the last conversations with his Rural Life Director, the late Bishop McAuliffe of Hartford, made this remark: "Whatever we do for the rural people of today we are doing for the future of the Church of America." I am sure that this zealous Bishop was fully aware of the import of his statement. He did not mean simply that what we do for the rural population of today we are doing for the future *rural* Church of the nation. He meant exactly what he said—that is, what efforts we put forth to promote the welfare of the present day rural population will bear fruit for the Church in the future, *urban and rural.*

Present Urban Strength

This apostolic Bishop did not live to greet the appearance of the first edition of *The Priest.* Had he seen it, he would have read with great interest Bishop Noll's article entitled: "Our Need for Live Organizations." No doubt he would have studied seriously the chart showing the Catholic strength of 50 of America's largest cities. He would not, however, have given way to a false security as he noticed the great percentage of Catholics to be found today in such cities as Boston, Buffalo, and New Orleans. As a student he was too profound not to have realized that numerical strength in our cities of today does not necessarily mean that such strength will be prolonged into the future unless more favorable circumstances arise than those which are now present.

Rural-Urban Birthrates

I have carefully studied these figures and although they served the purpose intended by Bishop Noll I feared that from their study many members of the clergy might conclude that all is well with the Church in America for a long time to come. I therefore turned to the 1940 United States Census Report in search for further records concerning these 50 large cities of the nation. Unfortunately I found it impossible to locate all of them. I did however find 37 and from the records of these I feel that we are safe in drawing some general conclusions. I have consequently placed in four columns the following data:

1) The names of the cities.

2) The percentage of Catholics as given in Bishop Noll's report.

The writer, a Hartford priest, is now a member of the Home Missioners of America.

3) The number of children under five years of age, per thousand women between the ages of 15 and 49 according to the 1940 report for each of these cities.

4) The number of children under five years of age, per thousand women between the ages of 15 and 49 in the rural areas of the State in which the city is located.

	Catholic Percentage	Rural Farm Area	City
Atlanta	2.8	194	435
Baltimore	26.2	170	361
Birmingham	5.2	208	448
Boston	74.3	219	261
Buffalo	52.0	225	320
Chicago	40.8	197	349
Cincinnati	37.5	205	345
Cleveland	37.0	205	345
Columbus	18.0	205	345
Dallas	10.2	184	402
Denver	18.6	224	428
Detroit	46.2	248	389
Houston	26.0	223	402
Indianapolis	15.5	213	325
Jersey City	52.2	203	238
Kansas City	11.1	186	377
Los Angeles	16.6	179	318
Louisville	25.0	219	491
Memphis	4.3	210	421
Milwaukee	34.9	228	397
Minneapolis	15.2	191	398
Newark, N. J.	38.6	188	238
New Orleans	66.0	196	461
New York City	22.3	184	320
Oakland	26.5	186	318
Philadelphia	29.3	207	337
Pittsburgh	33.6	215	337
Portland, Ore.	14.0	186	304
Providence	56.7	184	266
Rochester	38.5	186	320
St. Louis	42.9	189	377
St. Paul	31.0	232	398
San Antonio	38.7	293	402
San Francisco	37.8	161	318
Seattle	12.2	183	318
Toledo	26.9	218	345
Washington	22.6	161	

Figures are usually tedious, but these merit a careful analysis if we are interested in the future of the Church of America. The first column of numbers points out to us clearly enough the condition of the Church of today in these 37 cities at least. In many of these the percentage of Catholics is high. Has the Catholic membership reached its peak? Might it be expected to go even higher? Or is it destined to decline? The second column of figures gives us some idea of what we might expect in the future. In not a single one of these cities is the population reproducing itself. In fact, Dr. O. E. Baker, an outstanding authority on population trends, tells us that not a city of the nation with a population of 100,000 or more is reproducing itself. The predominance of Catholics in a given city does not seem to offer us much consolation. *Boston* for example with its Catholic percentage of 74.3 *has exactly the same birth rate as does Louisville* with its Catholic population of 25%. Again *Atlanta* with its Catholic population of 2.8% *has a better birth rate than does the metropolis of New York* with its percentage of 22.3. And so we might continue with many other comparisons.

Reservoir of Population

We might be in a position to form a pretty fair judgment concerning the future citizenship and church membership of these cities should they depend entire-

ly upon their own reproduction rate for future population and church membership. Obviously there would be a terrific decline in both. However they will not depend upon themselves. In the past, American cities had a two-fold source from which they were able to replenish their otherwise decreasing numbers. They received an influx of large families from abroad through immigration. This source is now practically cut off. They drew from a predominantly rural surplus. They will continue to draw from that rural surplus, but it will no longer be so predominant. Toward the close of the past century, our rural population was 75% of our total population. This has now been reduced to 25%. And as we turn toward the consideration of the final column of this schedule, it might be well for us as priests to keep in mind that 80% of our church membership is made up of urban people and only 20% of rural people.

The rural areas in general and the Southland in particular will most likely be the source or reservoir of our future urban populations all over the land. The most reproductive rural areas of the nation are those of the Southland. With one lone exception, the states listed above, which have rural birth rates over 400, are to be found in the South—Georgia, Alabama, Texas, Kentucky, Tennessee, Louisiana. The least reproductive rural areas of the nation seem to surround our cities of great Catholic percentages. Notice the rural areas of Rhode Island, New Jersey, and Massachusetts. These facts lead us to believe that our great cities of the future will be filled with citizens of Southern origin. The churches of the great cities likewise will be occupied by persons of Southern birth if we are alert enough to concentrate much of our spiritual manpower and financial support in those areas to make them Catholic before they depart. Otherwise the pews of our great edifices will most likely not be filled at all.

A Priest With Vision

The more I study these figures the more I admire the vision and the foresight of Father Price, Co-founder of Maryknoll. To quote from *The Tar Heel Apostle*:

"He spoke of the value and the vast importance of evangelizing the rural districts in view of the future, calling attention to the fact that more than 75% of the population of the United States are living outside of the cities, that such a rural population not only was in a more receptive mood to accept the Faith, but presented fewer adverse conditions for the missioner to contend with."

Cardinal Gibbons, speaking of an ambition which lurked within the zealous soul of Father

Price until the day of his death, uttered these prophetic words: "His idea of establishing a community of secular clergy to preach the Faith to benighted souls shall be some day realized." I wonder whether this prophecy was not in the mind of Father W. Howard Bishop, for five years the President of the National Catholic Rural Life Conference, when he began to organize his Home Missioners of America.

The sooner the dream of Bishop Edwin V. O'Hara, Founder of the Conference, and his co-founders, comes true—that is, ten thousand little rural churches and wayside shrines, the greater will be the hope of a continued increase in the percentage of Catholics in the large cities of America.

Catholic Origins

Non-Catholics who pretend to regard the United States as Protestant in spirit and foundation have certainly not done much reading in our early history. The following discoverers and explorers were all Catholic, and many of them were priests: De Soto discovered the Mississippi, and named it in honor of the Holy Ghost. Father Marquette explored this great river and dedicated it to the Immaculate Conception. Hennepin ascended to the Falls which he named in honor of St. Anthony of Padua. Ponce de Leon named Florida to commemorate its discovery on the Feast of the Resurrection. Ayllon named the Carolinas the land of St. John the Baptist, and bestowed on the Chesapeake the name of St. Mary. New Mexico bears the name given by a Catholic missionary 300 years ago. Cadillac was the founder of one of the earliest colonies in Michigan, La Salle was a pioneer in Illinois, St. Ange in Missouri, Touti in Arkansas, Iberville in Louisiana, Sauville in Mississippi, Don Gaspar de Portola in California. Lake Champlain still bears the name of its Catholic discoverer, and Duluth and Joliet, among many other cities, commemorate Catholic explorers. It was the Catholic Le Moyne who discovered the salt springs of Onondaga, and the Franciscan d'Allion who located oil in Pennsylvania, while Father Hennepin was one of the first to note our vast coal deposits. Literally hundreds of Catholic missionaries were martyred in bringing Christianity to the Indians—in preparing the way for our present vaunted civilization.—**The Liguorian.**

Have a real reserve with everybody and a seeming reserve with almost nobody; for it is very disagreeable to seem reserved, but dangerous not to be so.—**Lord Chesterfield.**

No Closed Season

The law requires Summer preaching

Luke Missett, C.P.

THERE is a growing practice in this country of declaring a moratorium on preaching during the Summer months. This would seem to be a violation of Canons 1334 and 1332. Canon 1334 obliges the pastor to preach a homily at the parochial Mass on all Sundays and feasts of precept. Canon 1332 declares that on all Sundays and Holydays of obligation the pastor must give catechetical instructions to adults at an hour which he judges most convenient for the attendance of the people. Neither canon states that the obligation ceases during the Summer season. Furthermore, the III Plenary Council of Baltimore requires that a brief talk be delivered at all the Masses on Sundays and Holydays "even during the Summer time" (n. 216). It is evident, therefore, that according to the law of the Church, there is no closed season. The homily and the instruction must be given even when the mercury soars in the thermometer.

The great need of the people should make us diligent in fulfilling the prescriptions of the law. Pope Pius XII in his radio address to the eighth national congress of the Confraternity of Christian Doctrine declared:

"The growing weakness, the devitalizing process that has been going on—We speak with sorrow in Our heart—in not a few parts of the Church, is due chiefly to an ignorance or at best, a very superficial knowledge of the religious truths taught by the loving Redeemer of all."

Ignorance, like a cancer, is eating into the heart of Christianity, destroying its vitality. Just as a child who is ignorant of the value of money will exchange a five-dollar bill for a shiny nickel, so Catholics who are ignorant of the value of their faith will barter it for a mess of pottage: money, wealth, social prestige.

If the people are ignorant, are not we the teachers responsible? St. Paul says: "How are they to believe Him of whom they have not heard? And how are they to hear if no one preaches? Faith depends upon hearing, and hearing upon the word of God" (Rom. xi 14). The only religious instruction that most people receive is the five or ten-minute sermon on Sunday. Omit this and they have nothing. Naturally, the truths of religion will grow dim in their minds, will gradually become overshadowed by the pagan principles which

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Father Luke writes from Holy Cross Seminary, Dunkirk, New York.

seep into their souls from contact with a pagan world. Would not the plaintive words of Jeremias apply here? "The little ones have asked for bread and there was none to break unto them" (Lam. iv: 4).

What a glorious opportunity we have each Sunday not only of sowing the seed of the word of God, but also of preserving the plant that has sprung up and of promoting its growth. Without instruction, the plant of faith will wither and die.

As the president of the Crusade For The More Fruitful Preaching of The Word of God writes:

"About twenty million Catholics assemble every Sunday at Holy Mass. What a tremendous God-given opportunity for good! What would our modern atheists do if such an audience were presented to them week after week? They would certainly not miss the marvelous chance but would undermine the nation within a short time with their godless propaganda. The Sunday-morning pulpit is the common man's broadcasting station, his religious education, his retreat house, his spiritual reading, his lecture forum."

Many of the lamentable defections from the Church point to an unfulfilled need on the part of the people for instruction in the Word of God.

The great Religious Revolt of the 16th century would probably never have taken place or at least would never have spread as rapidly as it did except for the neglect of preaching. Constant, in his history of the Reformation in England, states that in 1035, Archbishop Lee of York declared that he had only twelve secular priests capable of preaching and that with the exception of the Dominicans, none of the religious were trained to speak *(The Reformation in England,* p. 19). Father Brigett, C.SS.R., in his life of St. John Fisher, referring to the observation of Archbishop Lee, remarks: "In these words lies the real reason, perhaps, of the quick spread of schism and heresy in England. Non-resident pastors and non-preaching clergy must have left the flock in the densest ignorance and an easy prey to the wolf" *(Life of St. John Fisher,* pp. 327-8). Fr. Grisar, S.J., in his shorter life of Luther implies that the same conditions existed at least to some extent in Germany *(Life of Luther,* p. 127).

To come to the present day, perhaps there would not have been so complete an apostasy of so many born Catholics into the ranks of communism in certain countries, if there had been more frequent and systematic preaching and teaching of Catholic doctrine. People, as a class, will not give up even under pressure what they really know and what they really believe.

Judging our American Catholics by the same standard, how many of our present generation could we count upon if a real

issue arose between Catholicism and communism? Certainly, we could have good reason to fear that a large number who know little or nothing of their religion would enroll in the ranks of the enemy.

Failing to preach on Sunday is not only a question of missing an opportunity but also a question of right, The people have a *right* to be taught their religion and all the obligations it includes, just as much as they have a right to receive the Sacraments. This right does not cease during the Summertime.

The excuse commonly offered for not preaching during the Summer is that we should consider the people. That is just the point—we should consider the people; their spiritual welfare is of prime importance. Kindness that is not governed by prudence is really a subtle form of cruelty. Five or ten minutes longer in church on an ordinary summer day is not too much to ask for anyone. Besides, penance is an essential element of Christianity.

It may be objected that the people do not want preaching during the Summer. Even granting that supposition, it is a dangerous policy to let people dictate what they want. It is definitely Protestant. On the day of Judgment when we are called upon to give an account of the word of God that has been entrusted to us, such an excuse will not be accepted by our Judge.

A few of our people may not want any sermon but the same few would just as soon have no Mass. But to say that the majority of Catholics do not want a sermon is untrue. They do not wish for a long and rambling talk that touches everything but teaches nothing, nor do they desire endless announcements with equally endless comments. Let any priest give a brief, well prepared sermon or instruction, and he will find that most of his congregation, young and old, will listen with attention and appreciation.

Let us be honest. The plea that it is too warm to preach is too often a mere rationalization to excuse us from the labor of preparing a sermon. It was first thought up by Satan—that insidious Father of Lies. Yet, that same Satan will perhaps make things uncomfortably warm for us hereafter if we follow his advice now. Let us rather heed the injunction of St. Paul: "Preach the Gospel in season and out of season" (II Tim. iv: 2).

Of the people we see at close quarters every day of our lives we think one thing one day and another tomorrow. One ought never to say what one thinks about people until one has made a kind of survey of all one has thought, say, in the course of a year.—Sigrid Undset, **The Longest Years.**

Four Current Versions Reviewed

Rt. Rev. W. L. Newton, M.A., S.S.D.

The definitive English version is still lacking

WITHIN our own generation, notable versions of the New Testament have been offered the Catholic reader. If we overlook the earlier efforts of Father Spencer, the first of these in point of time was *The Westminster Version of the Sacred Scriptures,* which appeared in separate fascicles over a number of years. In 1937 the Very Revs. C. J. Callan and John A. McHugh, of the Order of Preachers, edited and published *The New Testament,* by the V. Rev. Francis A. Spencer, O.P. In 1941 was issued *The New Testament,* a revision of the Challoner-Rheims version, produced under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. Most recently (1944) Msgr. Ronald A. Knox published his work, *The New Testament,* translated at the request of the Archbishops and Bishops of England and Wales.

Three of these four efforts contemplate also a similar renewal of the Old Testament, but to the present only the Westminster has accomplished anything in this direction, and that but a few of the smaller books. The Confraternity Old Testament has been some time in preparation and at least some of its books might have been expected before this. Msgr. Knox is now working on his version of the Old Testament. However, what they have offered in their versions of the New Testament will give sufficient opportunity of enquiring whether or not these efforts are following the requirements set forth in our previous article, and to what extent. This may allow us to judge whether or not any of them may become the successor to the Challoner-Rheims version. The following examination of each is limited to this purpose.

The Westminster Version

The *Westminster Version of the Scriptures* was sponsored and promoted by the Jesuit Fathers Cuthbert Lattey and Joseph Keating, who saw each part of the work through to its final publication. A number of Catholic scholars participated in the undertaking, their only collaboration, however, being through the medium and direction of the promoters. The decision to publish the various books as they were made ready, and as financial means permitted, together with the interruption occasioned by the first World War, extended the publication of this version

over a number of years. Even now it has not been issued in one volume.

The undertaking was motivated by the fact that Catholics were practically restricted in their Bible reading and study to the rather unsatisfactory text of Bishop Challoner, a text based on the Latin Vulgate and not on the original languages. Father Lattey has indicated that his ambition reached no farther than this: to provide Catholics with a good scholarly version taken from the original Scriptures. It is quite certain he never expected his version to replace the commonly used English text. He aimed at one that would meet the needs of the educated Catholic and at the same time claim the respect of those outside the Church. Care was exercised in the selection of the translators, the preference being given to men professed in the biblical languages and sciences. With a staff of proficient scholars, it was deemed unnecessary to lay down many principles for their guidance. The New Testament was to be taken from the critical Greek text; and much of the determination of the readings to be adopted was left to the judgment of the individual translators. Great reliance upon the discernment of the coworkers was manifested by the editors, who maintained with them a constant correspondence.

Those who know the version will acknowledge that it is of unquestioned merit. Though limited in its guidance, it manifests a remarkable uniformity not only of quality but also of English style. There can be little doubt that no more thorough and scholarly version had ever before, or perhaps even since, been produced by Catholics. Here or there, especially in obscure or uncertain passages, one might disagree with the conclusions of the author; but on the whole the work may well be taken as a standard of sound and conservative judgment.

Lack of Popularity

From the start, however, there were several things about the work that prevented it from becoming popular. The slowness of its publication certainly had something to do with this, but there were other more serious reasons. It had all the appearances of a book prepared for the student rather than for the devout reader. Its footnotes are abundant and some of them rather extensive. It appeals frequently to the Greek, giving the actual Greek script, which can mean little except to a reader with some learning. It retained, as we shall see, a great deal of the old biblical style of English, which hardly recommended it to the average reader. Other reasons there might have been; but in any case this laudable version never received the welcome or even the attention its merits seemed to warrant. Father Lattey has revealed that more than half the copies were sold in the United

States, and that only a small portion of those sold in England were taken by Catholics. He acknowledges that were it not for the market in America the venture never would have come to completion. It might be suspected that, with other more modern and more readable versions on the market, the *Westminster Version of the Scriptures* has already begun to lose what acceptance it did find.

It is not to our purpose to enquire further into the reasons for this. Nor is there need to ask what chance this version has of becoming a substitute for the Challoner; that question has already been decided in fact. The very fact, however, of its failure to take hold is worth observing, if only as a confirmation of the principles examined in the first of these articles.

The *Westminster Version* has much to recommend it. It is taken from the original Greek, and with a judicious choice of reading where there are variants of importance. Its contributors have shown considerable ability in textual criticism, and have given us as excellent an approach to the original New Testament as we may expect. The careful scholarship of the various authors is clearly revealed in the abundance of footnotes they provide, showing that they have not neglected the best aids for arriving at the fullest meaning of the text. Further, the work is a sound translation, neither too literal nor inclined to paraphrase. For any or all of these qualities the version might readily have been adopted as the text for common use among Catholics.

That it was not so adopted may be traceable to two of the above principles which it neglects. The more important of these is its private character, the fact that it originated entirely as a private venture. It did not fail to attract the attention of some bishops. One of our American prelates enquired if this version might not be used for the passages read to the people on Sundays; but this was answered by the decree of the Pontifical Biblical Commission requiring that such passages be translated from the liturgical text. Others also undoubtedly were convinced of the high quality of the version, but may have been prevented from adopting it by the fact that it was based on the Greek and hence departed from the traditions of our Bible in English. But if there was any possibility that the version received ecclesiastical adoption, that possibility has now been lost in the appearance of two recent versions with Church support. The second reason for its lack of success may be the closeness with which it follows the language of the King James Bible. Father Lattey has observed that this came about not from any set policy, but from the natural inclination of the different authors to this biblical style. That in

itself is a fact worth noting. It is also worth noting how this style, in spite of its other fine qualities, failed to appeal to the modern reader.

It will be interesting to watch the progress and the reception of the Old Testament as it is issued in this version. But from what has been observed, there is every reason to expect that it will serve a useful purpose as a scholarly work, a version that the educated will want to read and study; its prospects of a wider acceptance will depend upon its coming in line with the principles which might have gained a better reception for its New Testament.

Father Spencer's Version

The New Testament published in 1937 under the name of Father Spencer was not the first essay of the Dominican convert in the field of biblical translation. He did a version of the Four Gospels from the Latin Vulgate in 1898, and another interpretation of the Gospels, this time from the Greek, in 1901. Between that date and his death he labored diligently over the translation of the entire New Testament from the Greek which he left in manuscript form, and which is the foundation of the version now published in his name. How much of this remains his is difficult to say. His manuscript was worked over, and we may suppose was modified in no little way, by Father Thomas a Kempis Reilly, O.P., who had in mind its publication, but never succeeded in bringing it to press. Father Callan declared, before a meeting of the Catholic Biblical Association, that the latest editing of the work required that every verse be gone over again, and implied that this was accomplished not without further change in it. What other alterations were introduced by Fathers Voste and Garde, O.P., the Roman examiners of the version, we are not told. Substantially, therefore, the version may be attributable to Father Spencer; yet in a sense it might be more accurate to credit it to a group of Dominicans, to claim it as a product of that Order rather than a strictly individual enterprise.

The editors inform us in their preface that the decision to publish the translation was occasioned by the intention of the Episcopal Committee of the Confraternity of Christian Doctrine, expressed publicly in 1936, to revise our current New Testament in English. This may reveal something of importance relative to pretensions of the version. What Father Spencer ambitioned for it we do not know; it is, however, rather evident that its editors held out more hope for it than merely bringing to light the scholarly effort of their defunct brother. The way was prepared for launching a version which might provide just what the

Bishops were looking for, a version that might obviate the labor of preparing a revision of the Challoner New Testament. We are not, however, aware that a formal proposition to this effect was ever made for the Spencer version to the Episcopal Committee. It probably was not. But if it had been it probably would not have been found acceptable for various reasons. Spencer's text was a new version, while the Bishops were asking for a revision only of the known version. Spencer's was based on the Greek, while the Bishops formally declared they sought a version based on the Latin. Before Spencer's was published, the committee appointed by the Bishops for their work had been active for more than a year, and it was only fair to inspect their revision before coming to a decision.

Translator's Objectives

What we know of the principles that guided Father Spencer's work we learn from the preface written by his editors. They assure us that he was directed by two main desires: to give a version of the Greek text in its best critical form; to express in modern English the *full* meaning intended by the hagiographers. These rules are fundamental to any biblical translation. We may assume that the successive editors would be of the same mind, and would also be capable of carrying out the principles with a degree of thoroughness. We may not always agree with his textual criticism (or that of the editors); we may not wish to accept his interpretation in every instance; but we can on the whole assent to the claim of the preface that Father Spencer (and the editors) was eminently successful in the use of these rules. The work has not the scholarship of the *Westminster*, but its English is much more adapted to our times. It is more or less independent of Challoner, and yet its style marks no abrupt departure from our traditions.

This version has, undoubtedly, some great merit, and under other circumstances might have found a much wider circulation. It follows the Greek text, its norm of interpretation is sound, it carries evidence of its scholarly character, its English is smooth and idiomatic. And yet in spite of these virtues we cannot say that it was received heartily. In the ten years or so of its existence no more than four thousand copies of it have been distributed; and that is a very small number in view of the potentialities of the market it sought. The probable reasons for this may be suggested. In the first place it was proposed as the work of an individual, and carried no particular official stamp. But beyond this the *Confraternity New Testament*, an officially sponsored revision, was expected soon. In any case, the fact remains that Father Spencer's version is listed among other pri-

vate ventures into the field of biblical translation, creditable and interesting, but still private.

In this is answered our question, as far as Spencer's version is concerned. What opportunity it had of becoming our common text has been lost in the fact that another version has received the blessing.

The Confraternity New Testament

We need not describe again the *Confraternity New Testament*, or its origin and governing principles. For our present purpose it will be sufficient to recall certain of its features and to evaluate it in the light of the norms we have laid down for our modern vernacular versions.

The Confraternity text was initiated by a committee of the Bishops of the United States; throughout the period of its preparation it was directed and supervised by the Chairman of that committee. The work was to be a revision of the current Challoner New Testament, and its accomplishment was entrusted to a group of scholars whose efforts were exactly defined by a set of detailed principles. The work of the individual reviser was examined several times by a board of editors whose responsibility it was to secure not only accuracy but also uniformity. Few if any editions of the New Testament in English were undertaken or carried through with such meticulous care. Nor was any doubt left as to its ambition: it was intended to replace the commonly approved text which experience had proved to be inadequate.

Two of its guiding principles are of special interest in our present concern. First, it was based on the Latin Vulgate; and second, it was to adhere whereever possible to the diction, style, and rhythm of the Challoner version. Both of these norms were serious limitations, felt by all involved in the enterprise. They were, however, made necessary by the scope of the work, and everything was done to prevent them from interfering with the ultimate value of the revision. Though giving a translation of the Vulgate, the revisers followed the critical edition of the Latin and not the Clementine; and further, they interpreted the Latin in the light of the critical text. And then, while it held rather closely to the English style of the familiar version, in order to disturb the reader as little as possible, the revision eliminated everything distinctly archaic. If its English limps, as some claim, it is due to the fact that it is striving for modern expression and at the same time is holding to an older style.

This undertaking aimed merely at a revision of the current text, and it will always be known as a revision; and yet it is so thoroughly and far-reaching a revision that it may rather be called a fresh translation. It

was recognized at once as a vast improvement upon the version in use, and at once began its work of replacing it. With the earnest encouragement of the hierarchy of this country it met with a good reception, over half a million copies being sold in its first year, and its circulation now being over a million copies. Its use in prayer books and in Missals in English, together with its pulpit use, make it in fact the accepted version in this country. If it has not entirely removed the Challoner New Testament it has at least started the process that must end in the final demise of that venerable but defective version.

But for all this it may not, and as it stands it should not, remain in this favorable position. There are two good reasons why it should not: it is still a translation of the Latin Vulgate; it deliberately clings to an English style that is of the past. These two defects in its structure are well known, and even now there is in progress an effort to remedy them. With this accomplished there is good reason to believe that it can become the universally recognized text, at least in the United States.

The Knox Translation

The translation by Msgr. Ronald A. Knox is the latest of these Catholic versions, and it has much about it that is interesting. Like Father Spencer, Msgr. Knox is a convert to the Catholic Church. His attainments as a classical scholar, and his ability as a writer of English, are well known; it does not appear that he has had any professional education in the biblical sciences. As director of the Catholic students at Oxford he had opportunity to pursue his studies and to do much writing; these activities were directed along biblical lines when he was assigned to this new office.

In his preface the author tells us his translation was done at the request of the hierarchy of England and Wales. This manifests clearly enough that his version was intended to replace the Challoner text in those countries. The preface says nothing about the principles that guided the translator, though elsewhere Msgr. Knox has more than once aired his views on what an English version of the Scripture should be. From these statements, and from the book itself, we may gather together the chief principles governing his work.

It is a translation of the Latin Vulgate, and as far as we know of the Clementine edition of the Vulgate. It is the author's avowed purpose to abandon all traditional standards of biblical English, and to give a thoroughly new and independent translation. Somewhere he quotes his norm of version from Belloc, to the effect that one must enquire, "What would an Englishman have said to express this same?" In every respect, therefore, the

author set for himself the task of breaking a new path, except for his retention of the Latin as basic text. The book itself proves how boldly he struck out on his venture. St. Jerome's inclination to temper his pen evidently had no influence on Msgr. Knox; on the contrary he is most unique among translators of the Bible in his disregard for tradition.

No one can doubt that he has carried out these principles with resolution. The most arresting feature of his work is its English style, not only because it is good in itself, but because it is so novel, perhaps even so strange, in a version of the Scripture. The majority of critics who have ventured an opinion on the work seem to have stopped here. Our purpose requires that we look farther, but without pretending to a thorough examination of the work. The book has some weaknesses, and this review will point out three of them for the purpose we now have in hand.

Its Freedom—A Limitation

The gravest of its limitations is the apparent freedom with which the author treats his original text. The version professes to follow the Latin Vulgate, though we are not told what edition. It is, however, frequently evident that the author departs from the Clementine, but it is difficult in many instances to determine what text he does follow. There are, in fact, not a few readings he gives which are difficult to trace to any edition either of the Latin or the Greek. We should, perhaps, take for granted that in so fundamental a matter the author exercised every care to arrive at what he regards the true original; yet it remains that in doing so he must have departed from the Vulgate, and further that he must have employed a very liberal type of textual criticism. A biblical scholar will make this fidelity to the original his main concern, for he knows that his version loses value as it fails in textual soundness.

This spirit of liberalism in dealing with the text may be traced also in the author's interpretation. It has had a profound influence on the version, an influence that is at once noticed by the careful reader. It was well characterized by one of our bishops who remarked that the Knox version of Romans is extremely interesting, but quite unlike St. Paul. An author writing in the *Irish Ecclesiastical Record* (Jan., 1945) describes his version of Mark 3, 20f as "Not a translation but a paraphrase, and at that an incorrect one." This touches the essence of the weakness we find in the version's interpretation. The impression of paraphrase is frequent as one reads through the work; the suspicion of incorrectness in the paraphrase is almost as frequent. In fact the author's attempt at clarifying some obscure passages bears all the marks of desperateness.

A similar boldness is noteworthy in the English expression employed by the author: it bears no resemblance to anything we have had in the way of Scripture until the present. There is no intent here to belittle the excellence of Msgr. Knox' English, or to question its idiomatic character, or to condemn it as unworthy of the subject. Some of its turns, it is true, are more familiar to the Englishman than to the American; many of the changes it introduces are questionable as improvements upon the older version. What we do call in doubt in this respect is the value, the necessity, or the advisability of such a sudden and violent break with the style that has been the vesture of our Scripture for time out of memory. Our older versions, we may readily grant, are weak in many ways; but certainly not all their beautiful expressions are false or unintelligible. Many will, no doubt, applaud this freshness of style, this complete freedom from literalness, this stimulating modernity. There is some justification for their doing so. But many others will wonder whether the gain is sufficient compensation for what the version loses.

Official Text for England and Wales

We are informed by the press that Msgr. Knox' version has been declared the official vernacular text for England and Wales. In this the hierarchy of England and Wales has gone much farther than has the hierarchy of the United States; and may we dare ask if they have not acted with less prudence? The version has not met with a uniformly cordial reception on the part of the English clergy; rather, to judge by some of the criticism, it has met with a degree of opposition that is at least more articulate than the criticism offered our *Confraternity New Testament.*

In the United States the version has been rather well received, its American publishers informing us that they have sold some forty thousand copies. This is not a large sale when compared with the circulation of the Confraternity text. A great deal of it can be explained by our curiosity to see what an author of some reputation would do with the sacred text, and partly also by the welcome in general we give to English publications. Dissemination of the version to this extent can hardly be termed popular; but there is evidence that even this popularity has started to wane.

What is the future of Msgr. Knox' version? Already established as the official text for England and Wales, it will, in all likelihood, soon force the Challoner revision into disuse; and by the same token, it will become the common version of England and Wales. Its spread to other countries remains more in doubt. It may be used in this country to a restricted extent; Australia and Canada may prove

more receptive to it. In its present form, however, it probably will not, and certainly should not, either gain universal use or attain to any age. It is a version of the Latin and not of the Greek; it is strictly the work of one man, a man who has not proved himself at home in the biblical sciences; it is dangerously loose in its textual criticism; it often inclines towards paraphrase; it disdains all our English biblical traditions—whether singly or cumulatively, these are attributes one should not look for in a version that pretends to universal adoption and longevity.

Even though it should not retain favor for long, this version has already marked a new turn in our progress towards the ideal version of the future. Its unfettered English at least is bound to provoke emulation. There are many who have been crying for this very thing; there are others who have circulated privately printed attempts along the same lines. Now with an officially sanctioned version before them done in this unrestricted style, there can be little doubt of the direction in which all our English translations will move in the future.

We may well be proud of the scholarship manifest in these four versions, and of the other fine qualities that make them worthy of comparison with any version in English done in our times. Collectively they have set a high standard, one that will not permit us any more to remain satisfied with Bishop Challoner's version. Perhaps none of them, as it stands, satisfies in full our desire for a completely worthy New Testament in English; but taken together they illustrate admirably the qualities we are looking for in that version. In fact, if we could combine the merits of these four versions, and if the hierarchies of the various countries where English is spoken would favor it with adoption, we should have solved for some time all problems connected with our vernacular version. As it is, however, there is some probability that before we attain to this Scriptural nirvana we must pass through a period of confusion, of contending versions, of unhealthy rivalry. This may be inevitable; it may be necessary before we shall see the need of greater collaboration.

The calefactory was originally known as the heated room in an English monastery in which the monks were accustomed to retire to warm themselves especially after Matins. In modern times the name is also applied to the hollow globe of precious metal containing hot water to warm the priest's fingers when administering Holy Communion in cold climates. —**Ave Maria.**

The Priest and Recreation

M. Eugene Boylan, O. Cist. R.

The limits of legitimate relaxation

LIVING in an age of which the passionate pursuit of pleasure is characteristic, the secular priest may fall into one of two opposite errors. He may drift with the tide and seek pleasure as an end in itself with ardent regularity, or he may reject it altogether as incompatible with a true spiritual life. That the first error is a serious one, is obvious. That the second, too, has its dangers is a lesson of experience. Every human being needs some relaxation and some pleasure. A man may find most of his pleasure in his work, but even then he must change his occupation occasionally; otherwise he goes stale and becomes inefficient. Some recreation is necessary.

But there is a great difference between using pleasure to achieve proper and efficient living, and using life to achieve mere pleasure. The ideal thing would be to have such a degree of detachment that one could use pleasure just in the right measure that is necessary for the efficiency of one's particular work, and could then turn away from it without regret. A priest should be master of his pleasures, never their slave. When he is their master, those pleasures which do not involve sin or scandal can be integrated into his spiritual life. They can, in fact, be used to make us better priests and Christians. But to do so is not always easy.

The Use of Tobacco

To come to details, let us take the use of tobacco as an example. In this, as in kindred matters, much depends on local customs and standards. What is considered as shocking in one place is regarded as quite natural in another. For our own part, we cannot accept the view that there is not a natural and a normal use for all such things, but we cannot deny that their use often develops into an abuse. It is true, too, that even their natural use may seem opposed to the spirit of mortification that one would expect in a priest. But, first things first!

It is far more important for a priest to curb his temper than to curb his taste for tobacco. One single outbreak of temper in the confessional, or even elsewhere, may cause the loss of a soul whom Christ died to save. If a cigar in the evening will remove that danger and soothe a man's irritation, is he not justified in using it? It is quite another thing if the priest becomes enslaved by tobacco. But temperance can be exercised in the control of these matters, and quite a fair degree of mortification can be called for in

keeping one's tobacco consumption down to a proper limit.

Perhaps we speak less wisely, but we are haunted by the spectre of a priest, highly mortified in all things else, but with a temper that makes it impossible to approach him, or with a pride in his own self-control that vitiates the whole of it. If we start with the rule: *ne quid nimis*, time and prayer may bring us the grace to achieve a more complete renunciation.

Complete Renunciation?

Some may ask—why not start with complete renunciation of all such pleasures? Well, we grant that the ideal would be such a degree of mortification in which one's real recreation would be found in prayer and in the things of the spirit. But we are dealing with human nature and with men who are not yet saints. We must remember their weakness. Every priest who has sat for hours in the confessional, trying to keep his temper, trying to dispose obstinate sinners, trying to convince the doubting, trying to be kind to the insolent, trying to comfort those who are in trouble, trying to forget all the filth he hears, will realize the benefit of anything that will take him out of himself for a couple of hours. A man who has to be continually ready to improvise answers to questions on all sorts of topics, to meet all sorts of arguments, to find new ideas for a weekly sermon, or—what is still harder—to find new ways of putting old ideas across, must get some relaxation unless he be a mystic of a high order.

If he does not get some chance to relax, the strain may have serious effects. And eventually a form of escapism may develop which leads to something far more serious than mere amusement. Even if things do not go so far, one may find one's spiritual life and exercises becoming tepid and even distasteful, simply because of that fatigue and lack of energy which can be such an obstacle to a sound spiritual life. To put it bluntly, the smooth running of an engine calls for a safety valve on the boiler, and if one must blow off steam, it is far better to do so through the legitimate valve than to wait for an explosion!

Priests and the Movies

Some relaxation, then, is necessary, but there must be limits to its quantity and its quality. The modern craze for the movies has not left the ranks of the clergy untouched. Where such shows are not banned to them by legislation or by the danger of scandal, the man who makes occasional use of them to escape from his worries, to get an idea of what sort of food his flock is feeding on, to ease his mind by genuine comedy or to gratify a genuine artistic interest, can hardly be blamed. It is quite another matter when a priest becomes so

much enslaved to the craze, or so devoted a follower of certain stars, that he simply *must* see a show twice or thrice weekly. There is here, first of all, an inordinate attachment that can be an obstacle to a proper spiritual life. We are far from the *idem velle, idem nolle* that should be our motto.

But there is further the fact that the movies—perhaps undesignedly, but none the less definitely—are, taken as a whole, propaganda for paganism. We are not now speaking of indecency or of gross immorality. We have rather in mind the effect produced by the quiet insistence on the struggle—often unscrupulous—for a materially happy ending with absolutely no reference to God. Virtue, if any, is just natural virtue. The supernatural is left out; and if the repeated achievement of happiness without it has any lesson, is it not this—that the supernatural is quite unnecessary? Even for a priest, constant exposure to such propaganda is not without its dangers.

Further, the usual theme of boy-meets-girl, etc. is hardly the best help to celibate living—except, perhaps, for the cynical. And even where there is no indecency, the constant "glamorization" of woman is not calculated to produce a quiet and clean imagination in the celibate beholder. For the casual visitor whose spiritual life is vigorous and well-rooted, these things may produce a healthy reaction. But the regular fan can easily be swept slowly along by the insistent pull of the quiet, constant tide.

The casual visitor may profit, too, by the sheer passivity of the pleasure. For him, it may be a badly needed relaxation of tension. But the regular devotee is developing a very bad habit of handing over control of his emotions and his mind to—well, perhaps he knows to whom. He is also letting his own personal power of amusing himself atrophy. It is in this inducement of passivity of mind and will that, in our view, lies one of the greatest dangers of the movies. "Bread and circuses" symptomize the beginning of the degenerate end.

Bad Taste

Apart from all that, a priest lets himself down in a very real sense when he just must go to the movies two or three times a week. Movie standards, movie ideals, movie performances are governed by the box-office, which is really the voice of the mob. The film director must play to the lowest common factor of the crowd. If that is the appeal which captivates the priest—one may well ask, who is he to lead men to better things? Even if the priest is still above that low level, he will soon be dragged down to it. Good taste in natural things is something which no priest can afford to neglect, even if it be only as a bulwark for the preservation of his spiritual

tastes, or as a foundation for their development. Now, of all forms of entertainment, few fall lower than the level of the movie where taste is concerned.

Mutatis mutandis, much of what we have said might be applied to some forms of light reading. However, there can be a great difference. There are works of fiction—even lighter fiction—that can be integrated into the spiritual life of a priest. They may help him to understand his flock, they may start him thinking and give him ideas for sermons, they may distract him from the burden of temptation or of worry long enough to give him time to get his second wind. But they can also be a snare, wasting his time, filling his mind with worldly thoughts, pandering to his less respectable emotions or spoiling his taste for serious reading. Here too it is a question of use and abuse.

In fact, there is nothing to be gained by going into all the forms of recreation. Not everyone will agree even with what we have written. Let us then state our principle: In all these things we presuppose all that we have written in previous articles; we presume that a priest daily attends to the essentials of his spiritual life:—his spiritual reading, his reflection, and his private prayer. We assume that he says Mass daily with some sense of the meaning for his own life of the sacrificial act which he performs. We assume, in fact, that he is a spiritual man, a friend of Christ, who is trying to abide in the Vine.

Presupposing all that, we are prepared to set the limits of possible recreation fairly widely, relying on the spiritual tastes of the priest to induce him to pick his path carefully within those limits. And while we would exclude no form of recreation that can be prudently and becomingly used by the priest, we have the hope that his growing intimacy with Our Lord, and sharing of His Spirit will lead him to turn away from these make-believe pleasures of man to the joys of Christ's company, somewhat in the same way as a growing taste in art or music or literature makes a man impatient and intolerant of the sham and shoddiness of all that is cheap, superficial, and mean.

Practicable Moderation

Others would prefer to set the limits to a priest's play as closely as possible from the very beginning. We canot deny that the view has its "probability," and we would not care to undertake the responsibility of opposing it. Yet we cannot but feel that bonds that are set too tight are apt to snap—that too many "don'ts" will tend to make a man intolerant of all limitations. The English-speaking world is shot through with a Puritanism that at times tends to color even Catholic practice. It can produce a tendency to Phariseeism and

to that pride that is such an obstacle to true holiness. Liberty of spirit is a necessary element for true spiritual development. Different men need different medicines, and recreation is a medicine. But our liberty must not be used to the scandal of our neighbor. Even if all things are lawful, not all are expedient. Even here, St. Paul has his message for us: "Take heed lest your liberty become a stumbling-block to the weak" (I Cor. vii:9).

In this article we are dealing with recreation quite independently of the question of clerical mortification. That will form the subject of a separate article. And there are two important forms of recreation to which we can only allude. Reading—in the sense of the study of some interesting subject is one. Not everyone has a taste for such reading, but it is well worth trying to cultivate it. History, biography, science, mathematics, have often been a safe and healthy refuge for many a tired priest.

Physical exercise is the other. It is a pity that there are not more facilities for such exercise for priests. Twenty minutes' vigorous exercise, especially if it can be taken in the open air, can do wonders to knit up the raveled sleeve of care, to relieve irritation and to get rid of depression. Manual labor plays such an integral part in the life of a contemplative monk that we may be forgiven for dropping a hint as to its spiritual value for the clergy, where it is possible. American conditions may not lend themselves to its adoption; but many a priest this side of the Atlantic owes much of his vitality, spiritual as well as corporal, to his garden.

So much depends on local conditions that it is impossible to descend to details. Our view is that if the priest is careful to nourish his spiritual life and to preserve his intimacy with Our Lord, he may set the limits of the choice of his permissible recreation fairly widely; but he must avoid inordinate attachment and entanglement. In a word he must be truly temperate.

Touchback

A self-conscious and egotistical young clergyman was supplying in the pulpit of a country church. After the service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of the morning effort.

"Well," answered the old man slowly, "I'll tell ye in a sort of a parable. I remember Tunk Weatherbee's fust deer hunt, when he was green. He follered the deer tracks all-right, but he follered them all day in the wrong direction."—**The Liguorian.**

NODL Notes

Incentives to crime

Mr. William C. Smith

A FEW weeks ago there appeared in a Boston newspaper a picture of three young men who had just been indicted for the crimes of rape and murder. Just beside this picture was one of a scantily clothed movie starlet described in the caption as a "pin-up cutie."

The Boston *Pilot* sums up the whole thing with the comment: "There we have it—murder and rape on one side; on the other the enticement which provokes these crimes.

"To the man who authorized the printing of that filthy picture in a Boston newspaper last week, and to the many other newspapers and magazines guilty of the same offense, we put the challenge squarely—either drop the sanctimonious pose of deploring rape and seduction, or clean up your pictorial page.

"To all these people whose one concern is to 'sell the paper'—and to hell with immortal souls—we suggest this question . . . In the awful judgment we must all one day face, newspaper editors as well as other people, whom will God consign to the deeper torment, the panderer or his victims? It's true of course that we all have our free wills. It's correct that we don't have to look at dirty pictures or buy the paper that prints them. But it's also a fact that it was his brother's murderer who asked: 'Am I my brother's keeper?'"

From Chicago

Speaking recently before an Illinois State Senate committee probing the circulation of indecent literature, the Reverend Thomas A. Meehan, assistant editor and circulation manager of *The New World,* Chicago Archdiocesan newspaper, warned that the language of any proposed censorship law would have to be carefully worded.

Father Meehan reminded the hearing that suggestive literature and pictures are viewed by some persons as "art." He urged that reputable publishers avoid such salacious material, and maintained that most of the lewd literature is peddled by "fly-by-night" concerns who lead the law a merry chase. He pointed out that the mere "exposing" of such magazines is of little or no value.

Father Meehan was one of the speakers called by the committee to provide background for an investigation to decide whether legislation is necessary to curb the spread of indecent books. John C. Tully, editor of the magazine *Books On Trial,* also called before the committee, advocated the licensing of publication dis-

tributors under a law which would define obscenity.

From Los Angeles

The Reverend Joseph J. Truxaw, of Los Angeles, N.O.D. L. Director for that Diocese, sends us the following clipping from the Los Angeles *Herald-Express*:

"'Confessions of a Fallen Woman' landed Edward Reyer, 38, in a pack of trouble, he confessed today.

"He was arraigned on charges of mailing material that was 'obscene, lewd and filthy' before U. S. Commissioner David B. Head, and his preliminary hearing was set for May 9. Bail was set at $2,500.

"Reyer, alias George H. Lane, alias Frank Miller, of 380 Adena Street, Pasadena, was arrested in Hollywood yesterday through the combined efforts of the sheriff's office, Los Angeles Police Department juvenile bureau and postal inspectors.

"A mailed circular advertising an illustrated book on 'Technique of Love,' or 'Confessions of a Fallen Woman,' for $5.00, was received by a 17-year-old relative of Lieutenant Carl Pearson of the sheriff's vice squad. He notified postal authorities and Reyer's arrest followed in Hollywood, where Reyer maintained a mailing address."

The opening of Lane's advertisement reads: "If you are a mature and broadminded adult [but Lane didn't send his letter to adults only] and can take it and if you are one of the many people who enjoy reading really spicy books not obtainable elsewhere, I have a 20,000 word book which I'm sure will open your eyes and make you sit up. Being very much too sharp for ordinary consumption, it is therefore not available in bookstores or elsewhere."

Choir Boy Thrillers Stir Church Row

Leeds, England—While Rev. Peter Mayhew, Anglo-Catholic vicar of St. Aidan's Church, was preaching his sermon, his 24 choir boys in the stalls behind the pulpit were deeply interested —in detective stories.

Father Mayhew gave them the books because "I'd rather see boys reading thrillers than being bored by a sermon."

Scores of letters have come in condemning his action but his parishioners and the choir boys' parents have not raised a single objection.

"A woman said she wished she had a boy in my choir just for the pleasure of taking him away," said Father Mayhew. "Another said that the only thriller the boys should read was the Bible."

Magazines Disapproved

by the

National Organization for Decent Literature

June, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Mystery Tales

National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines

Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective

Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Varieties Cartoon Cavalcade
Vital Detective Cases

What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique

Zippy Stories

Remember the Confraternit

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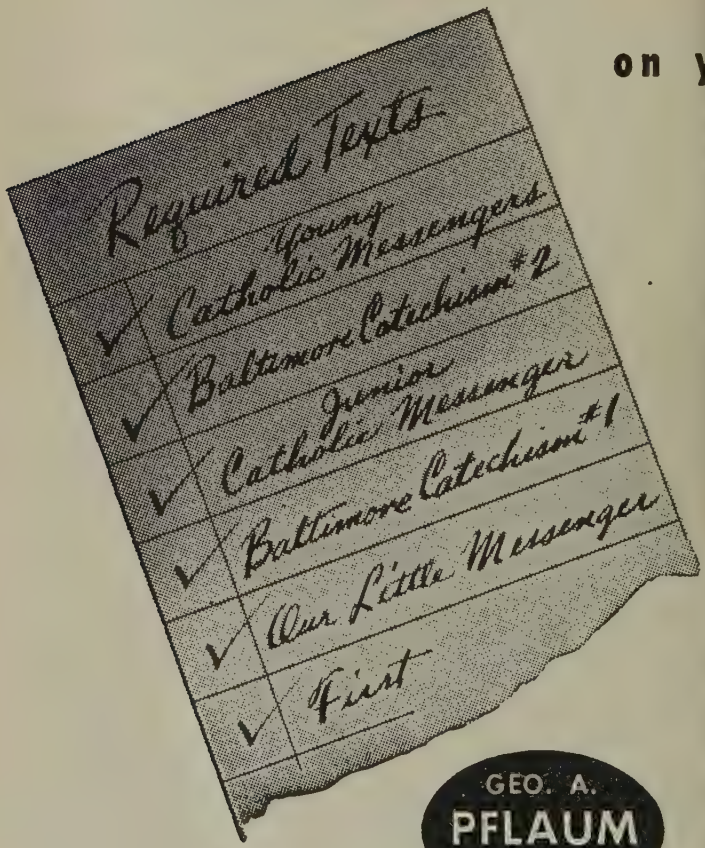

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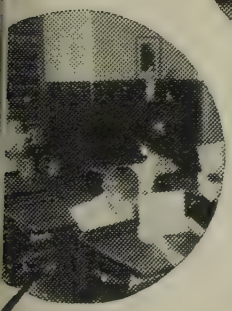

for
RIMARY GRADES

ased on the First Com-
union Catechism, OUR
ITTLE MESSENGER
Confraternity Edition)
ntains stories, pic-
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uctional material with
direct appeal to the
unger child. Prepares
r first Confession and
rst Holy Communion.

for
GRADES 3-5

The JUNIOR MESSENGER (*Confraternity* Edition) is designed for the younger age group. Based on the Baltimore Catechism No. 1, it contains recreational and educational material carefully selected to hold the interest and imagination of the younger child. Plan of instruction generally parallels the YOUNG CATHOLIC MESSENGER.

for
GRADES 6-9

The YOUNG CATHOLIC MESSENGER (*Confraternity* Edition) is a basic aid to teachers engaged in the religious instruction of Catholic children who do not attend Catholic schools. Each edition is a complete unit of study based on the Baltimore Catechism No. 2. Educational and entertainment material are skillfully balanced to make the *Confraternity* editions highly attractive to the child.

for leisure-time reading
A new approved-type comic magazine affording wholesome entertainment for all age groups from the very young to teen-agers.

Origins—Noble and Ignoble—Of World's Major Religions

Lon Francis

Facts which inquiry classes should be told

LUTHERANISM . . .

JUST as Henry VIII, who had attacked Luther's new doctrine, apostatized from the Catholic Church when Pope Clement VII insisted on him observing the moral law, so Luther did not really complete his apostasy until after he broke his vow of celibacy, by which he pledged himself solemnly before God that he would never marry. No one who is under such a vow is permitted to recall it or to absolve himself from it. Luther not only did that, but induced a nun, who was under a similar vow, to violate hers and become his marriage partner in the year 1525, just as the celibate Zwingli had recently violated his vow.

Lutherans today insist that the Confirmation pledge taken by their youths is not revocable, but binds until death. If that be truth, Luther's vow of celibacy, sworn to God directly, was even more binding.

Every moral theologian of the Christian era would declare that from the day he violated his vow, Luther and his ex-nun partner lived in a state of grievous sin.

It was in 1526, at the Diet of Spires, that Catholics and Luther's followers were permitted to go each his own way, "answerable to God and the *Emperor.*"

Just as Henry VIII would never have been able, without political support, to induce the English nation to surrender its faith, so neither would Luther have succeeded in alienating a large part of Germany from the Catholic faith without the active aid of political rulers.

Luther issued the first divorce ever formally granted in Germany. It was given reluctantly by him because of the effect it would have on the populace. It was allowed to a political friend, the Landgrave of Hesse.

That is, in substance, the ignoble origin of the Lutheran Church, no matter what other excuses may be alleged for it by partisans, such as widespread disregard for the moral law, and worldly influence which surrounded the Papal Court.

Luther knew that the Catholic Church itself did not offer Indugences for sale, the pretext for his denunciation of Rome. We grant that many uninstructed people may have thought that they were paying for the Indulgence in return for alms contributed towards the erection of the present Basilica of St. Peter's, Rome, but Luther well

understood that no amount of money contributed would entitle them to the Indulgence unless they confessed and received absolution from their sins and received Holy Communion.

Catechisms issued in Luther's day clearly defined an Indulgence as it is defined today, namely, "the remission in whole or in part of the *'temporal* punishment' due to sin."

An Indulgence is not only not a "license to sin" as most Protestants are told, but it does not even remit sin. It *presupposes* the remission of sin and the restoration of the state of grace by the reception of the Sacrament of Penance and Holy Eucharist.

Luther was not sincere when he declared that the Catholic Church had kept the Bible from him, because he declared in his *Table Talks* (Eisleben Edition, p. 22, published in 1566): *"When I was young* I acquainted myself with the Bible, read the same often, so that I knew where any reference was contained and could be found, when any one spoke about it."

Luther knew very well that Catholics do not pay divine honors to Mary and place her above Christ, yet he taught that. He knew very well that the Church does not teach that man is saved by his own works apart from grace, yet he taught that.

All was not right among many low and high ecclesiastics in Luther's day, yet Hausrath, in his "M. Luther's Romfahrt," page 98, writes: "Luther returned from Rome as strong in the faith as he went to visit it. In a certain sense his sojourn in Rome even strengthened his religious convictions."

In his own works (Weimer ed. I, p. 69), he speaks of the authority of the Pope in this language:

If Christ had not entrusted all power to one man, the Church would not have been perfect because there would have been no order and each one would have been able to say he was led by the Holy Spirit. This is what the heretics did, each one setting up his own principle. In this way as many churches arose as there were heads. Christ therefore wills, in order that all may be assembled in one unity, that His power be exercised by one man to whom also He commits it. He has, however, made this Power so strong that He looses all the powers of Hell, without injury, against it. He says: "The gates of Hell shall not prevail against it," as though He said: "They will fight against it but never overcome it," so that in this way it is made manifest that his power is in reality from God and not from man. Wherefore whoever breaks away from this unity and order of the Power, let him not boast of great enlightenment and wonderful works, as our Picards and other heretics do, for much better is obedience than the victims of fools who know not "what evil they do" (Eccles. IV,

17—Werke Weimer, ed. I, p. 69).

This defense of the Pope reminds us of Henry VIII's defense of the Seven Sacraments only a few years before he broke from Rome, which certainly did not occur for any religious reason.

Why should it be assumed, in the light of Luther's previous defense of all the things he later rejected, that he was actuated by pure and holy motives in his "reform" work? The deliberate falsehoods he taught about Catholics and the Bible, Catholics and Christ's mother, Catholics and Indulgences, Catholics and good works, prove that he was not sincere. We could fill a large volume with quotations gathered from Protestant historians who rate highest, certifying that Luther was not only not a holy man, but that his movement succeeded chiefly because of the backing he received from nobles who shared in the spoils of confiscated monasteries, and from Princes whose political ambition was furthered by the rebellion. Let us even grant that Luther was sincere in reforming morals, he was not justified in his attempt to overthrow the fifteen century-old Church as such.

At its worst, secularism in the sixteenth century was not half as dominant as it is today in the countries of the Reformation, and the clergy of Luther's day had far more genuine faith and subscribed to higher moral standards than the general run of Protestant ministers today.

CALVANISM . . .

John Calvin was an eight year old boy when Luther began to inveigh against Indulgences. The Presbyterian and Reformed Churches claim him as their founder. Like Luther he denied the freedom of man's will. He went further when he taught that God, ante praevisa merita, has predestined every human being either to Heaven or hell; that the elect cannot possibly be lost.

At Geneva, where he instituted his "reform" work and where he died, he launched a regime of intolerant discipline, had Servetus, an opponent, burned at the stake; had Gentile beheaded for his Unitarianism, and others, who opposed his extreme views, banished. Calvin seemed to be sincere in his rigorism and even in his teaching, but even the sincere person can be a victim of religious error.

He and Luther mutually denounced each other as heretics, although they agreed on "justification by faith alone," or "by the imputed righteousness of Christ." They differed on the Eucharist, and on the permanence of grace once received. Luther held that a justified believer may fall from grace, while Calvin held that grace, once received, could never be lost.

The Presbyterian followers of Calvin named themselves after the word "Presbyteros" of which the literal English translation is

"senior" or "elder." They hold that the early Church was governed by presbyteries, or by associations of ministers and ruling elders, all possessing the same powers, without any superiority among them, either in office or in order. That the early Church did not so understand the office of a presbyter is clear from first-century Christian writers. The presbyteros was a Catholic priest.

Calvin's religion spread into France, Germany, England and Scotland—and in the last named country, introduced by John Knox, became the "Church of Scotland."

We need no other guide than history to prove the human origin of all Christian sects which made their appearance in modern centuries. Their authors were men or women, whose ipse dixit is the only argument people have that they acted under the influence of the Holy Spirit in breaking from the Mother Church. The inherent weakness of all schismatic churches consists in their inability to prevent divisions into many parts, each of which finds justification in Holy Scripture for its schism from the others.

Although the original founders of the major Protestant religions accepted the decisions of the first four or six General Councils of the Church, their followers can no longer say sincerely with fourth-century Christians, "I believe in One, Holy, Catholic and Apostolic Church."

If apostolicity, which Tertullian and all the early century writers declare to be an absolutely necessary mark of Christ's Church, is repudiated by modern churches, it is because they could not possibly claim it. Not possessing it they cannot have the Mass nor the Sacraments of Penace and the Eucharist, nor the authority bestowed on Peter and his successors.

Ex-Mayor LaGuardia

It may interest readers to know that Fiorello H. La Guardia is the son of a Jewish mother. His father, of Italian Catholic parentage, was married by the civil authorities in Foggia, Italy, according to the marriage record. He was recorded, on his marriage certificate, as "of no religion"; and his wife, Irene Coen, as "of Israelitish religion." The Holy Jewish Community. Chevra Kadisha, of Budapest, Hungary, congratulated La Guardia upon his election as Mayor of New York, saying:

"We draw warrant for this greeting from the fact that your mother of blessed memory, Madame Achille La Guardia, nee Irene Coen, who died October 21, 1915, sleeps her eternal sleep in our cemetery, and that our veneration guards over her grave."—**A. P. I. Bulletin.**

IN Canon 523 the legislator decrees that any priest approved for hearing the confessions of women may hear a Sister who is sick even when there is no danger of death. Does the approval for confessions of women come from the Ordinary of the place or from some other local Ordinary?

You must have this faculty from the Ordinary of the place where the confession is heard, since it is not a case of danger of death when any priest whatsoever may validly absolve (Can. 882).

May a Lector as such use any formula for blessing bread and new fruits or should he use the formula in the Roman Ritual?

The formula of the Roman Ritual should be used (Vermeersch-Creusen II, n. 465).

Can a Confraternity of Christian Doctrine be established by a pastor?

No; it must be erected by written decree of the Bishop for *each parish.* In this way all the indulgences may be gained (Can. 711, sec. 2; *Eccl. Review,* March, 1933, p. 266 ff).

I did not know that a certain censure of the Code was reserved. Did I absolve validly by the usual formula?

Yes, except in case of the four censures very specially reserved to the Holy See and a censure ab homine (Can. 2247, sec. 3). The four are : (a) striking the Pope, (b) throwing away or taking away the Blessed Sacrament for an evil purpose, (3) direct violation of the Seal of Confession, (d) absolution of an accomplice in a sin against the Sixth Commandment. A censure ab homine is one inflicted by a Church Court or one inflicted by particular precept of the Ordinary. Later on, the person must be absolved properly by one having authority.

Would it be allowed to binate in order that three religious women may hear Mass?

The faculty to binate must be given by the local Ordinary according to the regulations of Can. 806. This Canon states that the Ordinary may not grant this permission unless because of a scarcity of priests, a notable number of the faithful cannot otherwise hear Mass on a Sunday or holy day of precept. The Bishop is the judge of the necessity of binating. It is not a personal privilege of the priest to be used merely for convenience. There must "vera necessitas populi" and a "penuria sacerdotum."

When a visiting priest asks to say Mass on a Sunday he should say one of the public Masses and not be put at a side altar as is sometimes wrongly done. The local priest binates without necessity.

What is a notable number who would otherwise miss Mass?

Certainly three would not be. Some prominent Canonists and Moralists say about twenty. Others require thirty to fifty persons. The fact that a small number of Catholic families (about 20 persons) live in a little town without a pastor would justify the priest in binating—one Mass in the home parish and one in the other town, e.g. 15-20 miles away. The Faith must be kept alive. The whole is thoroughly treated in *The Jurist*, April, 1942, and July, 1942.

In a certain case, an outside priest assisted at a marriage of N.N. and N.N. thinking that delegation was granted by the pastor. It was not. There were several hundred people present at the ceremony. Is there "common error" wherein the Church supplies authority or jurisdiction?

The general teaching of Canonists is that this being a case of only one marriage, the "common error" principle does not enter. The marriage is null. The Rota in 1931 in two cases did not consider even the possibility of "common error" in this case. It would apply if a pastor or assistant pastor had been invalidly appointed. They assist at many marriages and the people would be led into error. The act of assisting at marriages is not one of jurisdiction but the "common error" principle applies to marriages also (Can. 209) according to canonical teaching. Delegation must be given expressly (Can. 1096). It is not to be presumed. It is better to give delegation in writing, because the pastor may be dead when the question of validity of the marriage arises.

On Good Friday the celebrant became sick after the reading of the Passion and was forced to go to bed. Another priest after breakfast finished the Mass of the Pre-Sanctified. There is a dispute among us as to the correctness of this procedure.

I find no clear answer in the books. It is probable that the Church dispenses in this case from the law of fast and would allow a non-fasting priest to act, since this is a great liturgical act in which the Sacred Host must be consumed according to the rubrics. Some authors allow Mass if there is question of the Viaticum and the priest must consecrate after breaking his fast. In the ceremony of Baptism of a convert, if the salt is swallowed, the convert may receive Holy Communion on the same day (*Eccl. Review*, May, 1940, p. 423).

What is meant by the indirect power of the Church over civil authority? The two powers are independent.

It means that although the Church per se has no power over civil acts, it has power to decide the morality of its acts "sub ratione peccati." For example, poor wages are against justice, sterilization is against justice

and charity, divorce laws, etc. The moral law is taught by the Church of Christ. We live in a pagan age. We need to listen to and to obey God's law.

Whether there shall be more Counties in a State, whether this kind of highway or another is to be built, etc., is a purely civil matter. Many civil laws have more principles involved. The "School-bus" question has ethical implications.—P. J. Lydon, S.T.D.

Can you tell me how to get in touch with a good Catholic choirmaster? How much should I pay him?

Try inserting a classified ad in *The Catholic Choirmaster*, Room 1510, 119 West 40th Street, New York 18; and in *The Diapason*, 25 East Jackson Boulevard, Chicago 4; and then start a novena to St. Jude.

Good choirmasters are as scarce as good poets. The man should be an artist to start with. He must have instinctive good taste, a nice sense of propriety, and the ability to turn a phrase with finesse. These are the visible glow of a flame lit by God Himself. No one less could do it. The artist is the priest of the natural order and each work of his art is a natural sacrament, an outward and sensible sign of the Infinite Beauty above us.

His art must be tutored and disciplined. He should have had four years in a good stiff conservatory to equip himself with a competent organ technique and a knowledge of harmony and counterpoint. And that is still insufficient: he should have worked out an apprenticeship with a Catholic choirmaster of high standards so that he could learn the principles of plainchant, training the boy-voice, the Catholic repertory of choral music, the order of Mass and Vespers, etc.

How much is he worth? A man of such parts is priceless! His art gives glory to God and endows the Sacred Liturgy with that breath-taking and compelling beauty which is its due, making it a source of joy and edification to all who assist at Divine Services. We can set a price on such a talent or declare its value in dollars and cents?

If he is to build such a choir, your choirmaster will need daily rehearsals with the boys, lasting sometimes for hours, especially before Christmas, Holy Week, Forty Hours, etc. There will be long evenings with the men, and many an hour spent at the organ console, retaining or improving his technique. He will spend days poring over his music, tinkering with this part and that, arranging unison material for 4-part chorus, adapting music to the limitations of the voices at his disposal, etc.—and such arrangements must be written in to all the scores in the

library, or copied off on stencils and hectographed or mimeographed.

I should think a choirmaster is worth at least the salary being paid to the teachers in your local high school. That should be his monthly check—clear, like your own monthly check. The dollars for morning High Masses, weddings, and funerals, should be extra—like your own stole-fees and Mass stipends. The choirmaster should feel free to turn over these monotonous daily chants to an apprentice of his own—for who could retain any freshness of approach to the chant if he had to start the day by droning the Requiem four or five times in a row! A more deadly routine is hardly conceivable. It would speedily turn your choirmaster from an artist into a journeyman.

Two principles should be kept in mind regarding the choirmaster's salary: 1) the laborer is worthy of his hire; 2) you get just as much as you pay for —no more.—Richard Ginder, F.A.G.O.

Would you please explain your recent remarks regarding the suitability of bare concrete for church interiors?

In a recent issue of *The Priest*, we discussed a method of construction used by Architect Wright in an industrial project and raised a question about the suitability of concrete as a finish material in church construction.

For foundations, structural frame, floor slabs and other concealed work, there is general agreement that concrete is an acceptable material in place of stone or steel.

It is also quite generally agreed that for churches designed in a strictly historical style, concrete is not suitable as an exposed finished material.

The discussion then narrows to the use of concrete for exposed walls and frame in churches done in the contemporary manner. There are numerous examples of such work, especially on the West Coast in areas where earthquakes may occur. Monolithic reinforced concrete is a most appropriate material to resist this hazard. It so happens that the bright sunlight and sharp shadows characteristic of most of those areas give to the material a more pleasing texture than it shows in the grey light of winter in the north and east, where it is simply lifeless. Unlike stone, the appearance of concrete is not expected to improve with age. Frost is not kind to it.

All this is not to say that concrete will not become a commonly used material in church construction; most likely it will be. But there is much experimenting and improving needed before it is entirely satisfactory for such use.—Mr. Raymond M. Marlier, A.I.A.

Sermons for 1947

✠ *John F. Noll, D.D.* *For the Month of June*

What is Religious Unity?

JUNE 8

YOUR Catechism teaches that your Church is *one* because all her members believe the same doctrine, receive the same Sacraments, and recognize the same supreme and universal authority in the Church. Realizing that Protestantism is weak because of its numerous divisions, some of the leaders, in certain sects, have been working for "union," but no union which they could effect would make their many branches one.

(1) Some years ago there was formed the "Federal Council of the Churches of Christ in America," in which, at one time, twenty-eight of the larger denominations had representation. But every sect retains its identity, its beliefs and views, which may differ radically from those of other sects federated.

Officers of the "Federal Council" have no right to legislate even for one body, much less for all the bodies of which it is constituted. Its chief purpose is to *coordinate* Protestant effort in external matters. Because its officers never fully agreed among themselves and at every Convention prepared both a majority and a minority report, and because the majority report usually was ultra-liberal, a number of Religious bodies have seceded from it. The Federal Council was always too liberal-minded for the Southern Baptist Convention and for most of the Lutheran organizations. At present the religious sects which separated from the Federal Council have banded together in opposition to the Federal Council.

(2) There exists on paper a "World Council of Churches," which has held conventions in Europe, and to which some American Protestant bodies have sent delegates. Under its auspices an attempt was made at Edinburgh, Scotland, to draft a "Confession of Faith" to which all Protestants might subscribe, and to which the Orthodox Churches might yield. But the Orthodox Churches refused to yield because they could not do so without rejecting the Mass, Transubstantiation, the Holy Eucharist and the Sacrament of Penance as we believe them.

Referring to the Edinburgh Confession of Faith, a writer in the *Christian Century* (November 28, 1945) said that the ministers of most denominations represented at the Edinburgh Conference "do not even have a copy of it and know next to nothing about its contents." The Edinburgh Convention practically stole the Catholic

definition of the Church, but it interprets it very differently. The Confession says of the Church: "We agree that the Church is the body of Christ, and the blessed company of all the faithful, whether in Heaven or on earth, and the Communion of Saints." It rejects the "Church Suffering" in Purgatory.

If the writers of that Confession were honest and if they wanted to belong to a Church of that description, they would become Catholics, for such a Church does actually exist.

(3) Try to visualize an oak tree on which were engrafted the branches of 400 or 600 different kind of trees, and you would have the sort of unity which Protestants think about. Each of these branches would have leaves peculiar to its type, so that there would be from 400 to 600 different kinds of leaves on those many different branches connected with the trunk of the oak.

The Catholic concept of unity is one in which the trunk and the branches and the leaves are of the same tree, and express, in a most convincing way, the oneness of the whole.

"Oneness" must be *internal;* it must not be accidental, but essential; it must be a distinguishing mark of the Church of Christ, described by St. Paul in the simple words: "One God, one faith, one Baptism," and by Christ as "one fold and one shepherd."

St. Paul says to all people: "Let this mind be in you which was in Christ Jesus." Now Christ's mind was expressed by his last prayer on earth, namely, that all His followers "might be one as He and the Father are one." But Christ as God and the Father as God, have the same nature, and because God is infinite truth there could not be any difference in mind between the Father and the Son.

Conclusion: The Catholic Church *has* the mind of Christ, and she instructs all her followers in that mind, so that they may, in the words of St. Paul, "be of one mind and one heart." The Church is the "body of Christ" constituted today of some 400,000,000 members, each associated with the body as much as every one of the hundreds of millions of cells in your body is associated with all and given life by them.

Schism and Heresies

JUNE 15

WHEN we think of sects we think of the nearly one thousand of them throughout the world today, which represent subdivisions and offshoots of other sects formed in the sixteenth century. But there were sects resulting from schisms from the Mother Church long before Protestantism—and they

all testify to the Unity, Holiness, Catholicity and Apostolicity of the Catholic Church.

(1) After Constantine liberated the Church in the year 325, he moved from Rome to Constantinople in order that the political power of the Roman Empire might not have its seat in the same place that Christ's Church had hers. But since he and some of his successors, in order to strengthen their position, wanted the Church to serve as their tool, they backed schisms from the international Church.

The first opportunity presented itself when Arius apostatized from the Church by denying its most fundamental doctrine, namely, that of the divinity of Christ. Constantius, the successor of Constantine, as well as the successors of Valens and Honorius, supported Arius and persecuted the Christians who did not follow him.

Later a certain Nestorius denied to Mary the title "Mother of God," and still another, Eutyches, taught that Christ possessed only one nature. The Emperors of Constantinople also supported him and a schism resulted by which many Catholics were separated from Rome.

These heresies were condemned by General Councils held in and near Constantinople, over which the Pope, still recognized even by these pagan Emperors as the head of the Church, presided either personally or through a delegate.

(2) The heresies started by Arius, Nestorius and Eutyches were, after some years, checked considerably, but they still have a few followers down to this day. There are still, for instance, about 1,000,000 Eutychians in Egypt, but they do not know why they are that.

But back as far as the fourth century the Greeks, who did not like the Latins, and Constantinople, which was jealous of Rome, agitated for complete independence from the Pope of Rome.

A real break did not come until the year 867 when Photius, then Patriarch of Constantinople, convened a Council over which he had the Emperor preside instead of the Pope. This Council was held in order to sever the Christians of the East from those of the West. The Schism was healed soon thereafter, but less than two hundred years later, namely, in the year 1054, it was repeated, and that Schism has continued to the present time under the name of the Orthodox Church. It was born of nationalism and has been "national" ever since, in Russia, in Greece, in Bulgaria, in Serbia, in Rumania. It is now composed of fifteen independent bodies. It did not, like Protestantism, reject any of the Sacraments nor the Mass. Hence its clergy have valid orders.

Members of the Orthodox Church, now numbering 100,000,000, refuse to be called Protestants, although their re-

ligion never became Catholic, and has been governed either directly by a king or an emperor, or indirectly by a Patriarch who has served as a tool of the king or emperor.

(3) How different is your Church from Protestantism which has no supreme head, no official voice, no way of preserving unity of doctrine, no Sacrament except Baptism—and that is ours! How different is your Church from the Orthodox Church, summed up in these words by Dom Chapman: "Photius was the sixtieth Bishop of Constantinople. Of his predecessors twenty-two were heretics, twenty-one were deposed, rightly or wrongly, by emperors or Councils or Popes. The religious history of Constantinople is the history of the opinions of the emperors."

Its many branches are "national" while the Church of Christ was to be international and supranational. But even as a national church it has no independence, because its real head is the civil ruler who, in some cases, as in Turkey, is a Mohammedan or infidel.

If there be any reason for a person to be a Protestant or a member of the Orthodox Church, there are hundreds of better reasons why one should be a Catholic.

Conclusion: Most people who belong to non-Catholic religions are what they are by inheritance and, in many cases, because of prejudices against the Catholic Church early instilled into their lives, and by which, therefore, they are swayed. In order that such people may receive "the light of faith" they need grace and, therefore, they need your prayers. If you would be a true friend of those whom you call "non-Catholic friends," you should pray for them specifically and regularly.

The Church Must Be Holy

JUNE 22

IN the Bible all people are bidden to "be holy as God is holy." But the majority, whether they are members of God's Church or not, prefer to follow the world, the flesh and the devil rather than Christ. St. Paul expressed God's wish in relation to every person: "This is the will of God, your sanctification."

(1) No matter whether all Catholics are holy or not, their Church *is* holy, because it came from God, because it is a divine organism, because the Holy Spirit dwells in it, because the Sacraments which it administers tend to make people holy.

The Church suffers a great deal in the minds of non-Catholic onlookers when they see a great deal of bad fruit on what we insist is a good tree. Bad Catholics are not bad because they belong to a bad Church, but because they refuse to live in

keeping with the teaching and admonitions and guidance of a good Church. A bad apple on a good tree does not owe its badness to the tree, but to other influences, such as the little worm that gets into it, or the sting of an insect, or to the blight which attacks its branches.

(2) I told you that, in different eras of the Church, the Church had many bad members. But if the Church had not been holy and divine, it could not have corrected what was wrong. Protestantism, we are wrongly told, was instituted to "reform" the Catholic Church. As a matter of fact, the principal "reformers" themselves admitted before they died that they had not only failed, but that faith and the morals of people had grown worse. But the Catholic Church, divine, was able to work the miracle of rejuvenation and regeneration. During the very reformation period, the Church had many great saints, including St. Ignatius Loyola, St. Francis Xavier, St. Philip Neri, St. Therese of Avila, St. Charles Borromeo, St. John of the Cross, St. Stanislaus Kostka, St. Magdalen de Pazzi, St. Francis de Sales, St. Aloysius Gonzaga, St. Vincent de Paul, St. John Fisher, St. Thomas More, St. Robert Bellarmine and a host of others.

Yet the reformed religions did not have one. All the saints honored in the world from the time of the Apostles and the early martyrs down to our day, were Catholics.

(3) The world would be won for Christ quickly if all Catholics were actually "holy," as they certainly should be. There is not any justification for the Catholic, who follows the will of the Church, ever to fall into a grievous sin. Let us illustrate this. In infancy you were made a child of God, and were expected, of course, to live your whole life as a child of God. At the age of eight or nine you received your first Holy Communion when you were still innocent. Had you begun the practice of receiving Holy Communion every week thereafter, not to say every day, it is not likely that you would have ever violated a law of God in a serious matter. In other words, the Sacraments impart the means of holiness.

But this holiness should not be hidden from the world. As a Catholic you should be a representative Catholic, which means that you should "let the light of your faith shine before men." It means that you should live your faith openly and attract others to it by the beauty of your life, and by the holiness of your conduct.

Conclusion: After these reflections do not go home feeling that "the priest does *not mean me,*" because he *does* mean you. The individual Catholic—and by that is meant every individual—should not only strive for personal holiness, but should every day seek to advertise his Church

creditably and favorably. When you do not so advertise your Church you give scandal, and you know well what Christ says will happen to the one who gives scandal. Non-Catholics will always judge the Church by its fruits, which means by you.

The Church is Catholic

JUNE 29

WE have already indicated that Christ's Kingdom on earth, superseding the national religion of the Old Law, was to embrace the whole world. The citizens of whatever nation were to have citizenship also in the Kingdom of Christ. A Universal Kingdom is a "Catholic" Kingdom.

(1) The Church actually became Catholic on Pentecost, ten days after Christ completed its organization. On that day, St. Peter, "filled with the Holy Spirit" delivered a sermon to a large multitude of people who had gathered in Jerusalem to observe the Old Testament feast of Pentecost. In the Epistle of Pentecost we read that "devout men from every nation under Heaven were present, including Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, . . . and visitors from Rome." Following this sermon delivered to members of so many nationalities, 3000 presented themselves to Peter for Baptism. The marvel of this may be accounted for only by the power of the Holy Spirit, because these people had come to celebrate a Jewish feast, centuries old, and only powerful grace could have overcome their prejudices against this, the new religion, which spelled an end to the old.

(2) Every other religion had a national origin. This is true of the Orthodox Church, whether it be the national church of Greece, of Turkey, of Russia, of Bulgaria, or of Yugoslavia. It is true also of Lutheranism born in Germany; of Calvinism born in Switzerland, or of Anglicanism born in England. The civil powers backed these new religions chiefly in order to be able to use them. Hitler persecuted both the Catholic and Protestant Church, and instituted an organization of his own because he wanted to use it for the spread of his Nazi doctrine. Stalin, who has persecuted the Catholic and Protestant religions, recently invited the Orthodox Church to function in Russia on the one condition that it would be an arm of the state to promote communism.

(3) Other religions may call themselves Catholic, such as the Orthodox Schismatic Church—but it never spread over the world and, therefore, is not *Catholic*. One branch of the Episcopalian Church calls itself Catholic, but it is not Catholic

either in place or in time or in doctrine.

No matter how Protestants may argue the point, the clear fact is that for one thousand years to be a Christian meant to be a Catholic, because there was no other kind of Christian.

Let any American trace his pedigree back some 400 years, and he will discover that his ancestors and all their countrymen were Catholic.

St. Augustine, the very prominent convert to the Church in the early fifth century, declared "whatsoever the universal Church practices must necessarily be claimed as having descended from the very Apostles themselves." We might amplify this by saying "what the universal Church taught at the time of St. Augustine it has taught in every century and in every country since." The natural conclusion to be adduced from St. Augustine's remarks would be that any teaching which conflicts with that of the universal Church must be wrong.

Conclusion: Every one of you should be proud of the badge of "Catholic." It means that you are a member of a Church 1900 years old, to which all the martyrs and holy persons, including kings and emperors belonged. It means that you are a fellow citizen not only of three-fourths of all the Christians in the world today, but fellow citizens of the saints, all of whom, on earth, belonged either to the body or the soul of the Catholic Church.

The Church is Apostolic

JULY 6

THE best way to trace the continuity of the Catholic Church from the time of Christ is to go back over the list of Popes from Pope Pius XII to Peter; and it is nearly as easy as to trace the succession of Presidents from Truman to Washington.

(1) Because many of the Popes of the first three centuries had to live with the faithful in the Catacombs, and because, on that account, history records little of their Acts, there are churchmen of many sects who hold that the Papacy did not come into being until late in the third century, and that it was, therefore, not instituted by Christ, but self-asserted. They are refuted, of course, by the writings of many saints and Christian scholars of the first centuries, such as Clement, the third Pope, Ignatius of Antioch in the first century, by Irenaeus, Polycarp, the Disciple of St. John the Apostle, Origen, Tertullian—all of the second century.

St. Augustine, who was a convert to the Church early in the fifth century, in his argument against the Donatists, gives the names of all Popes and the order

of their succession up to his time. They numbered thirty-nine, and among the first thirty, twenty-nine fell victims as martyrs to the Roman persecutors.

There is no doubt, of course, about the names of Popes who have governed the Church from St. Augustine's Day. That list contains the names of 221 incumbents, which you can find in many Catholic books of instruction.

(2) The Church possesses another very reliable record to prove conclusively her Apostolicity. It is constituted chiefly of the General Councils held in nearly every century, beginning with the year 325 after Constantine gave the Church her freedom. These Councils were always presided over by a Pope or his delegate, even when they were held in Nicea, Ephesus or Constantinople where a Patriarch of the Greek Rite lived. In fact the first eight General Councils of the Church were held in cities where the Greek Rite prevailed.

Modern writers sometimes ask whether the Apostolicity was not broken when, on several occasions, there were two and, on one occasion, three Popes. The answer is that there was only "one" Pope at any time, even if others were set up against him by the influence of Kings or Emperors. It was not difficult to prove who was the legitimate Pope according to the regulations by which he is elected.

(3) You are all familiar with the words of Macaulay, the English historian, who had no special love for the Church, but who traced her origin back to Pepin, who crowned Charlemagne, and who said that the Papacy can be traced far beyond his time until it is lost "in the twilight of history." The great English statesman, Gladstone, wrote that the Church, under the Popes, "has marched at the head of civilization for fifteen centuries." He did not mean that the Church, governed by a successor of St. Peter, was not in existence before the fourth century. What he meant was that she advanced civilization from the time she received the freedom to carry on her work in the fourth century.

No Protestant is able to write history unless he has recourse to Catholic records, because there were no other records for fifteen centuries, and these records leave no doubt about the existence of the Church presided over by a Pope, continuously from the very time of the Apostles.

Conclusion: You should be extremely proud of membership in the Church which has had nineteen centuries of continued existence compared to which every other Christian religion, every Christian Kingdom or Republic is young. History, even as it was written by enemies of the Church, reports that every other religion which calls itself Christian, was an offshoot of your Church.

London Comment

Mr. Wilkinson Sherren

Notes from our overseas correspondent

THIS Monsignor is news. "Ronnie" Knox as his intimates call the Rt. Reverend Msgr. Ronald A. Knox, has a personality that attracts attention as naturally as a magnet attracts iron filings. His sound scholarship acts as a balance to his natural gifts, keeping within bounds a strong tendency to whimsicality.

Known to every English priest as the translator of a new version of the New Testament, Msgr. Knox, born 1888, is the youngest son of the Rt. Reverend Edmund Arbuthnott Knox, Anglican Bishop of Manchester. His mother was the daughter of another Anglican Bishop. He went to Eton as a boy, and then on to Trinity College, Oxford, of which he became a Fellow after a very brilliant career. He was received into the Church by Abbot Cabrol, O.S.B., in 1917, and was appointed chaplain to the Catholic students.

His literary work ranges from writing thrillers like "The Viaduct Murder" to "The Belief of Catholics." Between whiles he concocted crossword puzzles which were real teasers for the intelligentsia. He is a frequent correspondent to **The London Tablet** and an occasional contributor to the **London Sunday Observer.**

A star preacher, one of his great occasions was preaching the panegyric at the Requiem Mass offered for his friend, G. K. Chesterton, in Westminster Cathedral. The Cathedral was packed, and it was one of the most moving occasions that I have ever experienced.

Of late, Msgr. Ronald Knox has been giving retreats to priests, with whom he is popular. Notwithstanding his brilliance, wit and scholarship, he is a very humble man. The recent retreats he preached have been published in book form. The fourteenth meditation was on the value of gentleness. "May I say this quite bluntly," he observed. "I do sometimes think that we priests are sometimes definitely too brusque, definitely too harsh in our way of dealing with souls."

Lonely Priests

NO priests are so lonely in this country as the priests who serve the tiny missions in Wales, especially in the north of "The Principality" as it is called. This embraces the Diocese of Menervia. Here a new Bishop, Fr. John Petit, M.A., formerly Master of St. Edmund's House, Cambridge, has just been appointed.

Wales, except in such industrialized districts as Cardiff and Swansea, is bi-lingual. There are indeed large parts of Wales where the English language is heard only occasionally. The priests in such mission outposts must be bilingual, or the people are shut off from them by an iron curtain.

Wales is preponderantly Protestant. Methodist and Baptist chapels abound. They are packed, and hymn singing is frequent and melodious among this emotional people. Here it may be noted that the annual report of Cyfeillon Cymru, the society devoted to the support of the Welsh Missions, urges its members to make special

efforts to promote the Apostolate "as, with the ending of the war conditions, the Welsh clergy are returning to the old loneliness and tiny congregations of previous years." The northern part of Wales in particular was crowded with evacuees during the war, as it proved to be a safe area.

The Traveling Mission

FR. Philip Donnelly, after covering 120,000 miles in the service of the Southwark Traveling Mission during his eleven years as missioner, has now been appointed pastor of Sevenoaks, Kent. His place on the mission has been taken by Fr. Alexander North.

This year the mission celebrates its 21st birthday. It now provides Mass in 27 centers, 20 of which were established by Fr. Donnelly and his assistants. Seventeen centers have Mass every Sunday, and seven villages formerly served by the mission are now under care of regular pastors.

The devoted priests of the Southwark Traveling Mission have literally obeyed the divine injunction to go out into the highways and hedges and preach the Gospel. Their large territory comprises a number of small towns and scattered villages in south-east England. The order of procedure is something like this. First, the priest sets out in a mission van armed with Mass equipment and opens up on a village green. Before that, however, word had gone out to a few people in the district who were known to be Catholics, or who had ceased to practise their faith because of lack of opportunity to do so. Next stage: a well-wisher offers the use of a room in his house in which Mass can be said. Finally a little tin church is put up, and while the congregation is still growing, a resident pastor is appointed.

Shelia Kaye-Smith, the novelist, and her convert husband, an ex-Anglican clergyman, who live in the Kentish part of the territory, have been a tower of strength to the missioners. Both have retained the converts' early zeal.

Only one priest is now available for the mission owing to the great shortage of priests in the diocese. The first missioner was Fr. Fincham, who was fortunate enough to secure the consent of the late Lt.-Col. C. W. Smeed to use one of the rooms in his historic mansion at Westbourne, W. Sussex, as a Mass center.

Faculties Granted in London

IT must be very difficult for you to realize that there was a time when the Vicar Apostolic of the London District was required to assume the responsibility for all Catholic priests and congregations in the "American Colonies." Thus it was, and you can read all about it in "Bishop Challoner" by Denis Gwynn, published here by Douglas Organ. Challoner, we are told, had no desire to retain such rights of jurisdiction as his predecessors had been vaguely exercising.

"All our settlements in America," he wrote to Rome in 1756, "have been deemed subject in spirituals to the ecclesiastical superiors here, and this has been time out of mind." They had always applied to the Vicar Apostolic in London for their faculties, but little was known about these Catholic settlements either in Rome or in London. Challoner believed that there were about 5,000 practising Catholics in the colonies, with

twelve priests, and about 2,000 in Maryland, ministered to by four Jesuit missionaries. The author of this book has recently been appointed professor of history at Cork University.

Capuchin Friar a Doctor of Music

NEVER before in the history of the Church in this country has a Franciscan Friar become a Doctor of Music. Now this has happened. The degree was recently conferred on Fr. Peter Peacock, O.F.M.Cap., A.R.C.M. (Associate of the Royal College of Music) at the Sheldonian Theater, Oxford. It was in 1928 that Fr. Peter entered the Franciscan Order at Pantasaph, and he was ordained in 1936. He began taking pianoforte lessons at the age of three, and as a boy he obtained eight certificates from the Trinity College of Music. So he went from strength to strength. For his preliminary degree of Bachelor of Music at Oxford he presented a Stabat Mater composed for orchestra and chorus. For his Doctorate he wrote a Piano Concerto in B-Minor. Apparently no other priest in England has ever held the degree of Doctor of Music. The ceremony was attended by the Capuchin Minister Provincial.

Catholic School Runs a Circus

REVEREND Brother Joseph Gardiner (an Oblate Regular of the Order of St. Benedict), headmaster of the Thomas More School, Frensham, Surrey, has developed a marvelous advertisement for his establishment. This is a complete circus, run by the boys themselves. The school, by the bye, exists to help boys of good intelligence who are educationally backward. It happened in this way. The circus arose from a desire to make a physical training display attractive to the general public. It was therefore decided to give a display in a ring, within the shelter of a marquee, thereby gaining the additional advantage of insuring against the British climate. Thus the circus idea arrived. Followed the purchase of four ponies who appeared at indoor shows at Christmas. A famous acrobat next gave boys lessons on the trapeze. By 1939 the circus had "grown up," for it bought its own Big Top (tent) and dressing tents, as well as vans, horse boxes and all the equipment necessary for traveling around the district. In 1941 a resident season established a new tradition of shows at Frensham, and for two years a small zoo in the school grounds reinforced the attractions of the circus. There have been press tributes in plenty of the British Empire's only amateur circus. "Their circus is the slickest thing you've ever seen," said one London paper " . . . doing tricks which have been recognized as reaching a professional standard."

Oh, Pish, Tush!!

As Mr. Pacht developed his argument in extenuation of Miss Day's action in securing a Mexican divorce so that she might immediately marry Durocher he declaimed, "The very worst that can be said about Miss Day is she committed adultery."—Los Angeles Tidings

Book Reviews

The Liberal Tradition: A Study

IN these days of crisis, when sincere and studious observers are compelled to the thought that the last things are upon us and, with a sort of frantic effort, probe deeply through the infestered mass of modern rationalization to seek for the true first principles and causes that would re-animate our dying civilization, a study such as **The Liberal Tradition,*** by Dr. Orton, is to be highly recommended.

In present-day thought, words are bandied about with little or no regard to their logical content and their historical background. Words like "liberalism," "democracy," and the rest, are used variously and without care for their real meaning. It is sufficient for all too many that such words be useful and handy in their untoward efforts to fashion men's minds and actions to private purposes. There are those who can find it possible to apply the language of "democracy" even to Soviet manoeuvres, and to talk of what has been done to its victims as "liberation." Orton is indeed not too severe when he refers (p. 68) to "the puerility of current American philosophy." When minds are thus befuddled with verbiage and thus prevented from truthful thought, we welcome in heart and mind such honest works as this to our side.

The Liberal Tradition is addressed to the literate even though not erudite student of social philosophy that has misled society for the last four hundred years or more into its present debacle. Orton lives not merely among the records of yesterday but sees the present scene with observant eyes lighted with the experience of the past. Whether he realizes it fully or not, he points also to the radical cause of all our troubles in his citation of Toynbee's statement that "a schism in the souls of human beings will be found at the heart of any schism that reveals itself on the surface of society."

The present disunion and the inexpressible and horrendous conflict of men and nations are to be traced to such schism in men's souls. Many fear to face the truth concretely, and with particularity to mention facts and names. Our world is not one. There are, at present, with a rough definiteness that is all too real, at least two worlds: that of a sovietized Russia and that of a dis-energized "western bloc" whose leaders have only a feeble hold on the relics of what was once a flourishing Christian tradition and culture.

Terms of the Conflict

On one side we have that Russia which centuries ago was cut off by the Eastern Schism from the center of the Christianized world, and which today presents its ultra-materialistic approach to the human problem: anti-Christ, anti-God, diabolic threat to all that is of God.

On the other side, we find the "liberal" world, resultant of the spirit let loose at the Renaissance. That movement in search of freedom involving, as it did, the increasing rejection of the Church's

---

***William Aylott Orton, "The Liberal Tradition," Yale University Press, New Haven, Conn., 1945, 312 pp., $3.50.**

authority, and culminating historically in the Protestant Revolt, has "progressed" with the inevitability of an uncurable disease.

There is one hope—and that a supernatural one—for the realization of which we must pray, for some miraculous intervention of God. That hope is in the Church through which Christ continues to live and work, really and mystically in the world. Out of the bark of Peter and without such help by Christ, we perish. The evidences of this true view are abundant in the scholarly book by Orton, though such argument is, of course, beyond his intention.

Historically, liberalism arose out of human impatience with the moral discipline of orthodox Christianity. The new intellectuals who were glorified as "liberals," were but trying to clothe with some kind of respectable philosophy an anarchical ultra-selfish spirit which would work to its own material enrichment at the expense of disregarded wage-earners and tenants-at-will. Call it liberalism, or freedom, or emancipation, it was destined only to "free" the powerful and the ambitious from the moral restraints of Catholic teaching and the legal restraints of a State. Historical examples furnished by Orton are highlights that illustrate the dark pages of that sad history.

Manipulation of Government

What Orton writes (v.g. page 131) can serve as the indictment not only of England, or of the period he has there immediately in mind, or of the relations between "capital and labor." Those who rejected the Church of the ages could not do away with the State, but in the growing greed of economic power and financial gain they did—with a logic of their own—bend and shape the government to their unconscionable will.

In the middle course of what has been our modern age this new secularism took as its dominating policy the rejection of state responsibility for the commonweal: concern for the oppressed and the "pauper," the offspring of "liberalism." As Orton remarks: "Rejection of state responsibility was an abnormal and revolutionary act running counter to precedent, tradition, and Christian justice" (p. 131).

With a certain inevitability, which we need not now investigate, and by way of shock reaction, we have swung to the other extreme: Statism, which now presents itself as the savior of temporal society. It is an invalid hope without foundations. No wonder that it engenders frantic convolutions, involutions, and revolutions—the fanaticism of a world in despair.

It is salutary, with Orton, to look upon "what happens when the State as the source of justice is dominated by an economic interest; and the mischief is equally great whether the domination comes from one side (as in the Duke of Wellington's England) or the other (as in M. Blum's France or Mr. Franklin D. Roosevelt's America). In either case, the effect is to put the coercive power into the hands of men whose conception of the common good cannot, and in the end will not, be accepted and a reaction necessarily ensues. The gains made by one group or another in the meanwhile are never sufficient to pay the price of the betrayal of the common good. Of course, in the

Marxist perspective there is no such thing as disinterested justice, and no 'class' of people who will make it their concern; so the best history can offer is a series of actions and reactions until in the end a working unity is attained by the simple process of exterminating the opposition, as in Russia" (pp. 131-132).

Liberalism has meandered through many divagations, but it is not necessary to trace them all; as Lippmann wrote, "Life is too short for the pursuit of omniscience by counting all the leaves of all the trees."

Two types of liberal thought so-called may be distinguished, though there is only one fundamental source—spiritual revolt from the Church. One group regards liberalism as spiritual emancipation. Reinhold Niebuhr, very popular in certain circles, is a present-day exponent of this type of liberalistic interpretation. In his perspective, there is no room for the "corporate aspect of spiritual life" (Orton, p. 64). Not "organized religion" but "every man his own theologian" is Niebuhr's solution: to random dust would he consign the religious and moral striving of human spirits.

The second type of liberalism is more familiar: that "which emphasizes the interplay of secular impulse and material circumstance" (p. 65). Marx is the god of this contemporary liberalism—better, materialism; though Tawney observes that in his interpretation of history Marx was not a very good Marxist: he expressly denies that economic causes are the only ones. Perhaps, in spite of this, notes Orton, "his modern exponents would consent to admit him as a 'fellow-traveler'."

We can however sympathize with the views of those who approve of the theories and actions of the self-appointed liberators. We must confess that Liberalism found a receptive mood in a society whose allegiance to the traditional culture had been weakened by the conduct of its leaders, even Churchmen, unfaithful to the responsibilities of their culture. We may qualify but we cannot reject entirely the charge, in Orton's words (p. 79): "The Catholic system from which the Protestant economy broke loose in the 16th century had already lost much of its hold on the minds and the hearts of men. It had come to rely on coercion rather than conversion, to care more for its rights and revenues than the winning of souls." Too late, the remedy was prescribed in the Catholic Counter-Reformation.—**Charles P. Trainor, S.S., S.T.D.**

Sick Call Ritual Benziger Brothers, New York, 1947, Imitation Leather $1.75; Leather, $2.75.

Here is the first ritual we have seen containing the new decree on Confirmation. We are merely calling it to the attention of pastors, and administrators of parishes. No "simple" curates need apply.

Modern Church Architecture by Dom E. Roulin, B. Herder Book Co., St. Louis, 1947, pp. 902, 734 illustrations, $10.00.

Herder has done us all an inestimable service in bringing out this English translation of Roulin's indispensable **Nos Eglises**. Even in its original French it enjoyed a rather large circulation in this country. In English it should, of course, enjoy far greater influence.

We know of nothing quite comparable to it and wish it wide diffusion. Certainly any seminary or college library should have it; every architect. Beyond this we will leave it up to the individual reader to decide his own obligation.

—Thomas R. Hanley, O.S.B.

JULIE - - - Or Housekeepers Are Hard To Get

"THE BISHOP!"

Whosoever shall confess Me before men

St. Luke XII:8

The spirit of this injunction has been widely expressed throughout the years of War by the burning of Votive Lights. This externalization of Faith has become a deep and rich part of the spiritual life of the faithful. The clergy is encouraging the continuance of this custom.

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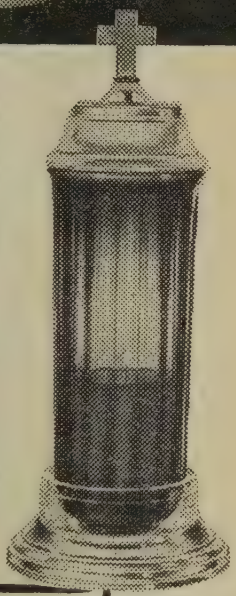

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Currente Calamo

Continued from page 408

colored people throughout the United States, disillusioned and disgusted with hypocrisy and bickering on the 'One Thousand Jarring Sects' of Protestantism are turning with hope and spiritual yearning towards the rock of Christian Faith, the one and only Universal Church."

KC's Worry Commies

THE Daily Worker is so upset that it ran a double-column front-page spread in a recent issue, belaboring the anti-communist drive currently being sponsored by the Knights.

"The biggest and most vicious scare hoax in the history of radio," said **The Worker,** "is being prepared by the Knights of Columbus in conjunction with WOR and the Mutual Broadcasting Co."

The commies have reason to squirm. The KC program—"Safeguards for America"—is now being heard on 226 stations throughout the country. It's available on platters from the Knights in New Haven, Connecticut.

Going to Rome?

THE canonization of Blessed Louis de Montfort is to take place on July 20, 1947. Blessed Louis, author of **True Devotion to the Blessed Virgin,** has much in common with thousands of American priests: he was formed in discipline and piety by the venerable Directors of Saint Sulpice, so that many of us look to him (with St. John de la Salle) as a fellow-alumnus who has made good **sensu arctissimo.**

Should any of our readers contemplate a pilgrimage on this occasion, we advise them to get in touch with Father F. Patrick Tomai, S.M.M., of the Montfort Preparatory Seminary, Bay Shore, N. Y.

"As you know," he writes, "it is very difficult getting to Europe. Many can get passage over, but no return. Our agency guarantees all. Consequently, I think many priests in the country will be interested . . ."

G. I. Converts

WE beg leave to quote from a letter of a G. I. convert to a priest which that priest sent on to us.

"The kid has a point," he told us; "however, what he says is true also of the ordinary convert."

The point is that there comes a time when the convert, particularly the G. I., begins to strike out for himself, to try his wings, to make his own way. Suddenly he is made conscious of the fact that he is only a child in the faith: there are things he doesn't quite grasp; there are questions he never thought of during his instruction course; there are now new situations to be faced, problems seen in the new light of the faith.

The G. I.'s unusual angle is that after leaving the service he goes back to his old Protestant milieu; he is the only one who has changed.

"There is a crying need for a friendly hand," writes our G. I., "to help us along and through the

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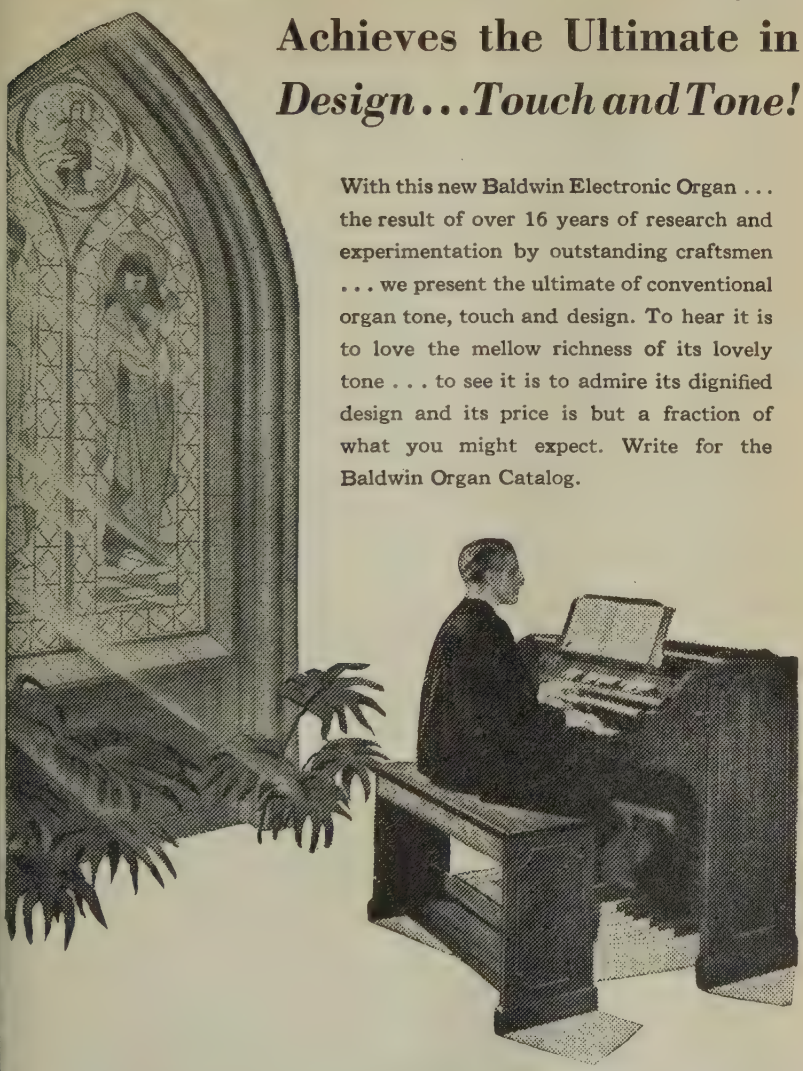

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period of transition. There is in every convert a quality which I can only term childlike wonderment; and, where before in service, we might step in and see our chaplain—like the children we are in fact—now we hesitate, in the larger parishes particularly, to approach a busy pastor who seems reserved and remote."

Not irrelevantly, we thought of old Ambrose, who settled a similar problem centuries ago by an "open-door" policy. It worked beautifully: witness its role in the conversion of St. Augustine. "No one was forbidden to approach him," writes St. Augustine, "nor was it his custom to require that visitors should be announced." True, the throng that buzzed about him like flies sorely limited his time. He could give little to Augustine who yet could write of him, "All unknowing I was brought by God to him, that knowing him I should be brought by him to God."

'Extension' Coming Up

IF you're the type of priest that tries his hand occasionally at a story or feature article, don't be too much depressed when and if your effort bounces back from **Extension** with a printed rejection slip.

We had a talk with Eileen O'Hayer the other day. She's listed as Associate Editor on the masthead—but don't let that fool you. She's the one who goes to market for **Extension**. She told us she gets 1,000 Mss. per month, many of them from inspired housewives who have pecked out a few thousand words between dishwashings. This is sifted through by a first reader; the best of it is skimmed off and passed along to Eileen and her advisers. They buy only a few items on the open market each month.

Eileen claims that at 512,000, hers is the most widely circulated Catholic magazine in the country. When we demurred and spoke of Columbia with its circulation nigh on 725,000, she pooh-pooh'ed and ruled it out as a throwaway handed out will-nilly with membership in the fraternity.

Which do you think is more widely read? Looks to us like a tossup.

From Japan

FROM time to time we have had correspondence with a Maryknoll Father, presently in Japan. Last month we had a letter from him and we consider it well worth quoting:

"I was appointed to this mission last year," he writes, "and have the job of teaching English Literature at the Imperial University here, as also at two other high schools. The reason for this intrusion is that I am in a position to do a great deal here to combat a communistic trend among the U. boys, and I'm looking for material that I can use . . .

"The President of the U. spoke to me the other day: 'Father, I hope you will give the young men in your classes not only a knowledge of English, but also an idea of the Catholic Church's position on communism. Too many of them are heading that way, and I know that the only thing that will successfully combat so vicious a doctrine is the doctrine of your

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Currente Calamo

Church.' He, by the way, is a pagan.

"The setup here is ideal. I teach more than 500 young men, but hold open house for them in my little place; they are free to come and visit me at any time. When they come (we talk in English), I have a grand opportunity to point out the fallacies of communism by teaching them the positive doctrines of Christianity . . ."

Royalties for Christ

DR. John A. O'Brien might have been well off long ago if he didn't persist in giving away all his money. **Our Sunday Visitor**, publisher of Dr. John's **Faith of Millions** and most of his other books and pamphlets, is one of the two pamphlet publishers that work with writers on a royalty basis. (The other one is the St. Anthony Guild of Paterson.) But Fr. O'Brien long ago instructed OSV to make his royalty checks payable to Notre Dame University, which is setting them aside for the building of a Perpetual Adoration Chapel on the campus.

And so it is, we understand, with the proceeds from Father's series of Cathedral Readers, widely used in our elementary schools. Fr. O'Brien doesn't even bother depositing his checks. He sees them only long enough to endorse them and turn them over to his favorite project.

We tell you this in preparation for a series of articles we have from Fr. O'Brien on the Pamphlet Apostolate. From the natural point of view, he's completely disinterested. There's nothing in it for him. He's at work for the pure love of God.

Correspondence

A Priestly Mendicant

Editor:

IMPELLED by dire necessity I am now boldly writing Your Reverence this letter of mine. And without further introduction I go immediately to the point.

I am a secular priest, Parish Priest of Currimao, Ilocos Norte, of the Diocese of Nueva Segovia. I survived the war, thanks to God, but I now find myself deprived of indispensable things needed for our ministry. I lost my books during the war. I would be very grateful if Your Reverence or any kind friend of yours can provide me with sermon books, books for guiding the youth, pamphlets, magazines, etc. Even second-hand books will be highly appreciated.

I need also very urgently a typewriter for my office. I would be likewise grateful if Your Reverence or any generous friend of yours can procure one for me.

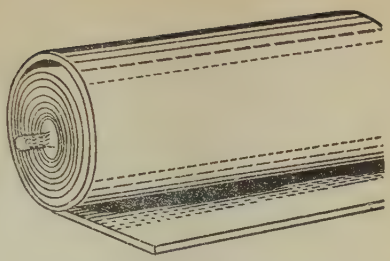
Hoping for a benevolent consideration and promising you my prayers, I am,

Very respectfully yours,
Mariano Timbreza
Currimao, Ilocos Norte
Philippines

The Curse of Empty Cradles

Editor:

Thanks to the St. Gerard Family Guild of Pittsburgh, an opposition to the evil by advocates of artificial birth control was beachheaded on Feb. 27th. The St. Gerard Family Guild protested against the abuse of free speech and abuse of publicity—on the ground that advocacy of birth control artificially done, is not "a public service."



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A radio station then invited the St. Gerard Guild to conduct a radio forum wherein the propaganda of the birth controllers was refuted.

The St. Gerard Family Guild is a city-wide institution in Pittsburgh, with its downtown office at St. Mary of Mercy Church, 204 Ferry Street. Two fine illustrated folders are issued therefrom. The one is "Wedding Bells, an Indictment of the Enemies of Christian Marriage." The other folder is "To Be or Not To Be." This treats of our country's Enemy No. 1, the curse of empty cradles.

Our readers should stand on the claim that whereas the proponents of artifical birth control advocate the curse of empty cradles, they are not doing a public service. Married couples are held together by children. Married couples are parted by lack of children. From the economic viewpoint more of our Catholics should move into the adoption and promotion of Maternity Guild Units and Credit Unions—for much of today's fear, drawing toward more empty cradles, is economic. Teach ever the moral side, but with it let our keen thinkers come to the rescue of our willing married couples in the economic order.

Sincerely yours,
H. J. Miller

Goshen, Indiana

Public Pamphlet Distribution

Editor:

YOUR readers will be interested in the achievement of a Catholic layman in spreading Catholic

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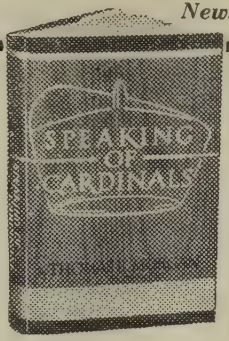
literature on a wide scale. About six years ago, Mr. Gilbert Uhl, a graduate of Notre Dame and a resident of South Bend, decided to see what could be done in distributing Catholic pamphlets among the general public. He interested a single parish branch of the St. Vincent de Paul Society, and with the backing of that small group established a pamphlet rack in the Union Bus Station in South Bend.

As the number of pamphlets which were thus distributed gratis rapidly soared into the thousands, Mr. Uhl was able to interest other parish branches of the St. Vincent de Paul Society and with that larger backing has been able to establish a second pamphlet rack in the South Shore R. R. Station.

The pamphlet rack in each station is kept stocked with pamphlets explaining the belief and practice of the Catholic faith, and is kept in neat and inviting appearance through weekly and semi-weekly inspection. A total of approximately 10,000 pamphlets are thus distributed gratis to the general public each year. On the back of each pamphlet is stamped the name of the Society, with the announcement that the reader can secure additional information on the Catholic faith by writing to a post office box address. Mr. Uhl reports that inquiries come from such distant places as Arkansas, Georgia, and California.

It is a source of joy for Catholics to see these two pamphlet racks so bountifully stocked with attractive and inviting pamphlets, offered gratis to all searchers for the truth. If there were other lay apostles in every town and city

"Fascinating"
—*Cleveland News*



Speaking of Cardinals

by Thomas B. Morgan

author of "The Listening Post"

MR. MORGAN, a newspaperman at the Vatican since 1919, writes with the authority of a companion and friend of the Princes of the Church, "devoting a chapter each to Cardinals O'Connell, Hayes, Mundelein, Dougherty, Spellman, Stritch, Mooney and Glennon . . . These personality sketches are pleasant reading."—**N. Y. Herald Tribune Book Review.** "A human document devoid of any stuffiness."—**Atlanta Constitution.**

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(This advertisement has ecclesiastical approval)

Correspondence

with the vision, zeal, and determination of Mr. Gilbert Uhl, we would flood the country with Catholic pamphlets like flakes in a snowstorm and thus would match the marvelous achievements of the Witnesses of Jehovah along these lines.

Another encouraging sign of increasing awareness of the importance of widespread pamphlet distribution we encountered a few days ago in the little town of Lewisburg, Pennsylvania. The pastor, Father Francis J. Heltshe, makes a practice of distributing to each of his parishioners a leaflet or a pamphlet at every Sunday Mass. In addition, he has a Catholic paper sent to every family, and has in the vestibule of his church copies of the leading Catholic magazines and encourages his people to read the same. He is a priestly apostle of Catholic literature, and if his example were followed throughout the country, every one of the millions of Catholics attending Sunday Mass would be walking home with a pamphlet in his pocket. This is a consummation greatly to be desired, and we hope that Father Heltshe's example will spread far and wide.

Sincerely yours,
John A. O'Brien
University of Notre Dame
Notre Dame, Indiana

An Obligatory Rosary?

Editor:

Our world is surely in a sad plight in our days. Wars, civil wars, and religious persecution, have taken a terrible toll on the western civilization. Even though

mankind is hopeful for peace and better days ahead, dark clouds are still hovering over our permanent peace.

A writer before the last world war predicted the annihilation of the white race. This seems probable; not through war and slaughter now—but divorce, family limitation and sickness seem to take a hold of our white race everywhere and threaten to be more destructive than war itself. Atheistic tendencies organized, are trying to undermine religion and civilization everywhere.

Most Rev. J. T. McNicholas, O. P., strikes the keynote in his article in **Our Sunday Visitor** — "God would use us in opposing his enemies." If anything will save our present world it is prayer and united prayer.

Possibly Private Vows

For my suggestion, could we ask the Holy See to have the rosary inaugurated as a canonical prayer, to be recited by clergy and laity either in part or in full, under pain of sin, for the conversion of the world?

Or, should this seem too strenuous, could not the Holy See inaugurate vows by which those who would make them, would oblige themselves to recite the rosary daily for the conversion of the world and peace?

Reasons for this move would be: only the Catholic Church holds the key to peace in our days, and only through a general conversion to the Church can complete peace and harmony be restored. This could be done by the universal recitation of the rosary.

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Correspondence

Glorification of Jesus, the Godman, and of His Divine Mother, is about the most beautiful prayer existing in the Church, and therefore, most efficacious. All our redemption, reparation, sanctification, and salvation spring forth from the Sacred Humanity of Jesus Christ.

Again, the rosary has saved Christianity on at least two occasions already, i. e., the defeat over the Turks at Lepanto, and at its very institution, St. Dominic through its devotion, brought the Albingensian sect back to the Church—who through their violent acts, threatened the Catholic Church with non-existence. This at least, is the opinion of many ecclesiastical writers of today.

Would our time be ripe for such a move now? It seems probable, because the darkest hour is generally before dawn.

It Worked Before

Many outside the Catholic Church are looking up to the Church for help in their sad plight. Only through organized prayer did St. Dominic succeed in rooting out the Albigensian heresy.

Our evils are almost, to say, universal and need a universal prayer, the rosary, recited by all.

Our present Pope has great hopes in the lay apostolate. They are indeed powerful, but the right weapon laid in their hands would make them more powerful.

We priests spend from ten to twelve years in study and prayer to make us fit ministers of Christ, and still we find ourselves helpless many times to make conversions. But if all the Catholic world would unite in prayer, much more should be accomplished.

Correspondence

If all families would recite the rosary, a much more fervent spirit would enter the Church, religious and priestly vocations would increase, the Catholic Religion would be more honored and venerated by Catholics themselves, and its spread would be made easier.

But could we not say the daily assistance at Holy Mass and daily receiving of Holy Communion, would they not be more efficacious means to spread the faith? Indeed, if every Catholic would assist at Mass daily and receive Holy Communion for the spread of the faith, the world would soon be Catholic and in peace. But how many can assist at Holy Mass daily and how many can, and will not, because there is no obligation?

Canadian Regular

Mixed Marriage and Conversion

Editor:

IN this matter of mixed marriages, it seems that both sides of the argument have their grounds. In our mission area since August, 1942, we have had eight weddings. Four were Catholic marriages performed in church, and in three of these four cases one party was a convert. The other four were mixed marriages. Two of these were validations of bad marriages. In the other two cases, one non-Catholic wife has already been received into the Church since the wedding, and the other, also the wife, is under instructions. Another wedding is pending for which we hope to get the dispensation on **spes conversionis.**

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Correspondence

But if the above looks like a good record, the invalid marriages are another thing. There have been at least five such in the above named period of time. There are two missions in this area with six or more bad marriages each. There are some families with three or more members involved in such unions. There are at least three cases of divorce and remarriage in which all three parties are Catholics.

To give the setting for this picture, this is a five-county mission area with approximately 200 Catholic souls and a total population in excess of 100,000 (exact figures are not available).

Finally, I know of eight young people who left this area as non-Catholics, met Catholics, joined the Church and married the Catholics who were in some measure responsible for their conversion.

To me it adds up to this: When the Catholic is strong in the Faith, the chances for conversion of the non-Catholic are good. Otherwise, there is likely to be a bad marriage or a mixed marriage with no conversion. It goes without saying that no rule of this kind holds 100%.

Sincerely yours in Christ,
Joseph Wimmers
St. Michael's Mission Center
Paintsville, Kentucky

Quaestio Disputata

Editor:

ANYONE who relishes a little ecclesiastical bickering should find a made-to-order spot in an answer to Father Reilly's article in the April issue, "The Priest in the regular Army," pp. 255-259. The comment will be: "See what

thirteen years in the army have done for a priest!"

The intellectual stagnation of the service has caught up with Father Reilly and in his plea for priests for the regular army he has gone off the deep end in this wise: Hiding behind the sacred purple of Bishop Arnold, he remarks that he tries to live his army life just one year at a time. It is surprising that Father can see one year ahead! What kind of business is this in which a man dare not look ahead for many years, for a whole life, with love, so that he can plan his work and thus become more effective in his apostolate! That is the great difference between the missionary career and the army career—the missionary loves his work. Father refers to the missioner in his article.

Then there is that gem on p. 256 which Father exhibits to prove the universal apostolate of the priest. We are well aware that the Church did lose the masses and that the priest was too far away from the people, but he was too far away from the people because he was too far away from sanctity. To illustrate his point of "contact," Father tells of his promoting dinners for officers (poor G.I.!) and thus he was able to come to the soul-saving business. General Tinker made that clear to him! Such a pearl will evoke this helpful jibe from Father's brother priests: "Don't be so naive, Father." Father spent several months at that job. The army, even the army, saw that such a "contact" was wrong and forbade it by an AR.

The priest will not gravitate

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away from souls if, contrary to Father Reilly's suggestions on p. 257, he will remain in his chapel, near the confessional, at the communion rail, by the altar, with his breviary in his hand. When the priest got away from these first safeguards of his ministry he did lose contact with souls and became tainted with a worldly spirit. The people no longer saw in him a priest but a "pal" (Father's word) and were scandalized. The priest thus identified himself with the very thing that he was trying to reform and thereby kicked metaphysics in the head, slapped Saint Thomas in the mouth, and slammed shut the books of the Gospels. The greatest chaplain that ever lived, Saint Bernard of Clairvaux, when he "contacted" his troops, didn't leave his altar but brought along the finest thing that a priest can have—personal sanctity clothed in mysticism.

The safeguard which Father Reilly infelicitously calls "scaffolding" is going to put him in good with the Military Ordinariate. The seminary doesn't afford "scaffolding" but rather gives "foundation," which cannot be subtracted without toppling the whole edifice.

We know that priests are needed in the army but our priests are not so obtuse as to accept the job "at these prices." It is not a criticism of the priest but rather of the confusion in the service that of almost 4,000 priests who were in the army there now remain a scant 300!

As it is, we have so few protections for our priesthood, so few fosterers of genuine zeal and sacerdotal piety, so few guards for the vessel of celibacy, that if in addition to our being shorn of black, robbed of our collar, raped of our title, removed from the rectory, isolated from our brother priests, deprived of the Catholic atmosphere of the parish and of the profound influence of the Sanctissimo, we are going to leave our altar to contact souls, then we shall end up by not being priests at all.

I am afraid that Father has allowed the wings of his eagles to spread too far and he has definitely been at his AR's too long.

Stanley J. Kusman,
Chaplain, U. S. A.

P.S. If I were genuinely acrimonious, I could upbraid Father for treason towards the army. He says: "Suppose we sail into the subject." That's nautical

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